The Christian Century

A Journal of Religion

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Where the West Began

By Charles Clayton Morrison

The Future of Homestead Democracy

By Arthur E. Holt

A Dialogue About God

By Virgil C. Aldrich

Two More Saints

An Editorial

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In This Issue

ARTHUR E. HOLT

is professor of social ethics at the Chicago theological seminary, and a member of the faculty of the University of Chicago. He is also one of the secretaries of the recently organized council for social action of the Congregational and Christian churches. As a pioneer in the application of the methods of modern sociological study to the problems of the church, Dr. Holt has become nationally known as a commentator on conditions in rural America. In his present article he carries forward a discussion which was launched in an editorial, "Can the Farmer Be Saved?" in the April 17 issue of The Christian Century, and suggests that the agricultural policy of the nation needs to be reconsidered not so much in terms of its detailed methods as in terms of its underlying philosophy. Should the future of American farming be linked to individual ownership of separate farms? Dr. Holt's article raises this question for the first time.

WALTER DAN GRIFFITH

lives in Seattle, Washington, and has had articles and short stories published in several periodicals. As is revealed in the present sketch, which is peculiarly apropos to the Memorial day period. Mr. Griffith has written in this instance a slice of his own experience in the world war.

VIRGIL C. ALDRICH

is professor of philosophy at Rice institute, Houston, Texas. Prof. Aldrich's previous discussions of the deepest issues which confront the human mind—"Religion as a Muscle Builder" in The Christian Century for November 22, 1933, and "Jesus or Plato" in the issue for April 4, 1934—attracted the attention of theological and philosophical leaders in many lands.

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WE DO OUR PART

The CHRISTIAN CENTURY

May 29, 1935

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Calendar of Coming Events

May 27-29. National committee of the Modern Missions movement, Colgate-Rochester divinity school, Rochester, N. Y.
May 29. Pacific Methodist conference (Chinese) San Francisco, Cal.
May 30. Utah Methodist mission, Bingham Canyon, Utah.
May 30-June 5. Presbyterian general assembly, Southern Presbyterian church, Montreat, N. C.
May 31. Annual meeting, Christian church union, Indianapolis, Ind.
May 31. Thirtieth annual celebration and dinner Walt Whitman fellowship of Chicago, Assembly hall, Stevens bldg., Chicago.
June 3. Fellowship dinner of Jews and Christians, Chicago Woman's club, Chicago.
June 3. Indianapolis ministers association, Indianapolis, Ind.
June 4. Baltimore Methodist conference, Foundry church, Washington, D. C.
June 7. Commencement Iliff school of theology, Denver, Colo.
June 9-15. Church conference of social work, National conference of social work, Montreal, Can.
June 10-19. Southern institute of international relations, St. Luke's Episcopal church, Atlanta, Ga.
June 10-21. Duke institute of international relations, Duke university, Durham, N. C.
June 10-22. Institute of international relations, Haverford college, Haverford, Pa.
June 11. Pacific northwest Methodist conference, Moscow, Idaho.
June 12. New England southern Methodist conference, Calvary church, Taunton, Mass.
June 12. Wyoming state Methodist conference, Sheridan, Wyo.
June 12-16. United Brethren theological institute, Indianapolis, Ind.
June 12-22. Grinnell institute of international relations, Grinnell college, Grinnell, Iowa.
June 16. Christian (Disciples) Colorado convention, Greeley, Colo.
June 16-19. Ohio Universalist convention, First Universalist church, Akron, Ohio.
June 17-20. Presbyterian synod of Indiana, Winona Lake, Ind.
June 17-Aug. 28. University of Denver, 35th summer session, Denver, Colo.
June 18. Oregon Methodist conference, Salem, Ore.
June 18-20. Indiana council of religious education state convention, Washington, Ind.
June 19. Methodist Colorado annual conference, River Crest, Colo.
June 19. Meeting of the Reformed Episcopal synod of the diocese of Chicago, St. Paul's church, Chicago, Ill.
June 19. Northwest Indiana conference, Battle Ground, Ind.
June 19-20. United Brethren White River conference Christian Endeavor convention, Indianapolis, Ind.
June 20-25. Northern Baptist convention, Colorado Springs, Colo.
June 21. Methodist Latin American mission, Gardena, Calif.
June 21-25. Fifty-second annual convention of the Women's general missionary society of the United Presbyterian church of North America, Grove City, Penna.
June 24-July 5. Midwest institute of international relations, Northwestern university, Evanston, Ill.
June 24-July 5. Whittier institute of international relations, Whittier college, Whittier, Calif.
June 24-July 6. Mills institute of international relations, Mills college, Oakland, Calif.

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The CHRISTIAN CENTURY

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EDITORIAL

JANE ADDAMS, "America's first woman," died in Chicago on May 21. Death came after a series of operations which had rendered Miss Addams' health precarious for the last five years. Nevertheless, she had carried to the last her accustomed burden of interests—interests which had grown from her social ministry to a single city locality at Hull house to world leadership in the struggle for peace. There is no opportunity, as these words are written in the hours immediately following her death, to comment adequately on the contribution which Miss Addams has made to American life and to the cause of world brotherhood. But at this moment of her passing there is satisfaction in remembering the unstinted tribute paid her by national leaders at Washington during the first week of the month. And while it is true that even today there are groups of women—some of them in church organizations—studying a "textbook of patriotism" in which Jane Addams is maligned as a subversive agent seeking to destroy the American government, it is equally true that with her passing the mischievous folly of such malignancy will become clear and she will be universally seen for what she was—one of the greatest women in the nation's history. A few years ago she published a volume of her memorial addresses under the title of Plato's great phrase, "The Excellent Becomes the Permanent." Of the permanence of her own contribution to human welfare more will be said next week.

Miss Addams Passes

A Peace Treaty in Home Missions

IN the absence of official documents it is difficult to determine precisely what has been adopted in what the daily press reports as "a definite agreement between various denominations to discontinue all competitive mission work." But five of the home mission boards of leading denominations have evidently signed some sort of agreement, drawn up by the Home missions council, which seeks to end the financing of competitive churches in local communities, and two other denominations are reported to be ready to adhere to the same commitment. The boards which have already signed conduct the home missionary work of the Baptist, Congregational-Christian, Methodist, Presbyterian and Reformed churches. The boards which are about to sign represent the Disciples and the Evangelical Synod. It is to be hoped that, when the precise terms of agreement are made public, it will be found that the new treaty of denominational peace provides for more than a renewal on an interdenominational basis of the pious aspirations which separate denominational bodies have been formulating for a long time. Particularly is it to be hoped that no room has been left for the operations of that old and overworked alibi—that denominational officers are helpless to bring about an end to the rivalry of churches in local communities because of the insistence by local congregations and state or sectional bodies that the competition go on.

Is Militarism Sacrosanct In Connecticut?

EVIDENCE has accumulated recently that any serious discussion of the place of military drill in a modern curriculum would be met with stern repression in many American colleges. But the most flagrant attempt to establish the idea that military training is a sacrosanct feature of public education has occurred at Storrs, Connecticut. After a group of students at the Connecticut State college, a land grant institution located there, had listened to an address by Edwin C. Johnson, of the committee on militarism in education, the trustees adopted this resolution: "That any formal public agitations or formal public discussions on the campus promoted by individuals on the college staff or individual students, which reflect upon the college military instruction or training, will subject such individuals to cause for removal." In our correspondence columns Mr. Richard H. Edwards, the nationally known director of religious work at Cornell university, gives an eyewitness account of the agitation which followed. That agitation led not only to the dignified meeting described in Mr. Edwards' letter, but to another meeting of the trustees at which the whole issue was reviewed and another resolution adopted which, while protesting "full confidence in the loyalty of the fac-

ulty and students," carefully refrained from rescinding the previous action. "The board," said this later resolution, "recognized the individual's right to freedom of speech and has no desire to curb it"—but any individual, student or teacher, who employed that right to "reflect upon" military drill was still to be expelled! To his credit, upon the adoption of this second resolution the president of the college, Dr. Charles C. McCracken, resigned. It is safe to guess that there are few courses or disciplines at Storrs which have not, at some time, been under fire. The classics; mathematics; belles lettres; religion; chapel attendance—if Storrs has offered such courses their value has certainly been debated, as it has been on every other campus. But the value of the R.O.T.C. is a subject too sacrosanct for discussion in Connecticut!

One Radio Chain Cleans House

As good an example of the workings of an enlightened capitalism as has recently been disclosed is to be found in the new regulations for radio announced by the Columbia Broadcasting system. The Columbia chain is imposing upon the commercial firms which use its facilities three new regulations. First, the amount of advertising sales talk accompanying each program is to be sharply curtailed. Second, the horror serials which have had such a vogue as programs for children are to be discontinued, and all future children's programs are to be passed on by a competent child psychologist. Third, the advertising of laxatives and similar commodities with medicinal or allegedly medicinal value is to be discontinued. It cannot be claimed that such regulations, however persistently and intelligently enforced, will eliminate all the shortcomings of America's commercialized radio system. Undoubtedly there are fertile minds already at work in advertising agencies and in the radio departments of the firms which buy time over the air devising tricks by which Columbia's new regulations may be circumvented. And in the realm of good taste, where debate never ends, the pressure will be severe—when fat contracts are offered—to let many things "get by" which might better be barred. Nevertheless, the gratitude of the public is due the Columbia system for its action. If the commercial chains hope to hold indefinitely the virtual monopoly of the air which is now theirs, they will see the necessity of thus sensing the drift of public dissatisfaction and moving to assuage it without compulsion, even though this seems to involve a momentary danger of loss of revenue.

Pacifists Pledge "Everything" To Oppose the Next War

The feverish acceleration of war preparations these days is being matched by the increasing determination of men and women who feel impelled to take the pacifist position. Ten thousand such pacifists, in their fourth annual anti-war demonstration last week marched down Fifth avenue, New York city, and with chants, songs and banners publicly pledged themselves against participation in future wars. At the head of this parade were such men as John Haynes Holmes, Stephen S. Wise, John H. Lathrop, John Nevin Sayre, Harry Laidler, Jacob Panken, Charles Solomon and Frank Armstead. Conservative, liberal and radical churches together with the War Resisters league and various left-wing economic and political organizations were officially represented. Members of the Bronx Free fellowship, under the dynamic leadership of Leon Rosser Land, marched in step and cried out in staccato fashion as they marched: "War is hell, to hell with war; war is hell, to hell with war. . . ." At the end of the march as many of the participants and onlookers as could crowded into the Judson Memorial Baptist church—in the shadow of the great Washington arch—and repeated after Dr. Holmes, phrase after phrase, the following litany:

> If war comes I will not fight;
> If war comes I will not enlist;
> If war comes I will not be conscripted;
> If war comes I will do nothing to support it;
> If war comes I will do everything to oppose it,
> So help me God!

Needless to say this solemn pledge was the highlight of the demonstration. Coming close upon the heels of the protest against the naval maneuvers it was another dramatic and awe-inspiring forerunner of what may some day become an insuperable mass resistance against war. If similar demonstrations could be organized throughout the country our war makers might be compelled to curb their mad desires for a long time to come.

Methodists Link Religion With Economic Planning

It is becoming increasingly evident that along with a vigorous and determined anti-war stand which they are taking the churches of our country are coming to grips with the basic issues arising out of our socio-economic conflict. In a recent session of the New York East conference of the Methodist Episcopal church a committee of six laymen and five ministers, appointed a year ago to study "the whole field of social service," submitted their report and expressed their opinion to the effect that "a planned economy could not be brought about except by abolishing the capitalistic system." This from a committee the majority of whom were laymen! Several objectives were held in mind: A just and fair return to all workers and investors; social control of natural resources and public utilities for the common good; the strict enforcement of codes in the interest of employers, employes, and consumers; the promotion of international trade at a minimum loss of good will; provision for old age, ill health and unemployment. "Nothing less," says the report, "than the ultimate establishment of a cooperative Christian commonwealth can satisfy a genuine follower of Jesus Christ." Referring to the resentment which such a report would undoubtedly arouse one member of the conference said: "We see a condition ahead under which

we ministers will be commanded to keep silent on certain subjects, and we are not going to do it." Whether or not such statements are truly representative of the groups for whom they presume to speak is beside the point. They are being said with increasing frequency, and with a deepening realization of what they ultimately imply; and Christianity thus finding its expression in terms of basic human needs once again bids fair to vindicate itself as a social force.

Communism in the Toils Of *Realpolitik*

TUCKED away in the middle of the official communique issued at the close of the recent conversations in Moscow between soviet leaders and M. Laval, the French foreign minister, is to be found the most significant and direfully portentous political announcement in recent history. Here is the exact wording:

> Above all, the duty falls upon them [France and Russia] in the interest and maintenance of peace, not to allow the means of their national defense to weaken in any sense. In this regard M. Stalin understands and fully approves the national defense policy of France in keeping her armed forces at a level required for security.

Every word counts in this communique, and most of them count for woe. For what this means is that red Russia, even going to the extent of invoking the sacred name of Stalin, calls on the communists of France to put an end to their agitation against army increases and the incessant drive for greater military expenditures. Caught in the toils of *realpolitik* by his return to the pre-war policy of a French military alliance, Stalin—head of the third international—has felt it necessary to give orders to the comrades in France to fall into line with the Weygands, the conservative political parties, and the Schneider-Cruesot munitions interests. From the hour of Laval's visit to Moscow, the communist party "line" has become support of the militarism of Russia's allies! This is bad enough for communists, both inside and outside Russia, who are left to perform another of the feats of rationalization which the shifts in Stalin's policy have so frequently imposed. But it is far worse for such peace-seekers as have been trying, through organizations like the American League against war and fascism, to create a "united front" with the communists against war. The essential illusion of that effort has always been plain to those who have grasped the meaning of a pacifist policy limited to "imperialist" war. Now Stalin's order to support French militarism shows that it is as hopeless to try to work the peace issue out in terms of opposition confined to "imperialist" war as in terms confined to "offensive" war.

Ethiopia—Is There A League?

PARALLELS are being drawn between the problem presented to the League of Nations by the Japanese seizure of Manchuria and by the threatened Italian seizure of Ethiopia. These parallels are obvious and have some importance. But there are respects in which the Ethiopian issue is far more serious than was the Manchurian. After it had been demonstrated that the league could not stop the course of Japanese imperialism in eastern Asia, it was still possible to argue that the present usefulness of the league is after all largely confined to matters of European politics, and that positive gains toward peace might be registered if the league would give up the attempt to deal with the crises of states outside its natural orbit and concentrate on European affairs. But if now the league proves equally unable to protect Abyssinia against what promises to be as wretched an instance of international brigandage as the sorry tale of imperialism affords, then indeed it will be hard to discover what important living function remains in the body at Geneva. Yet the chances that the league will intervene successfully in Ethiopia's behalf are anything but encouraging. Italy—in pursuit of a policy which defies rational interpretation—is apparently more intent than ever on opening a war of conquest as soon as the rains have ceased. Within the past week she has taken further steps to block the formation and functioning of a neutral commission of arbitration, offered to divide the swag with France and England, and turned the Rome press loose in a frenzied outburst over Ethiopia's present "incapacity to comprehend and assimilate the elementary values of civilization." On the other hand, England and France —dominant in league councils—feel the necessity of treading cautiously lest they alienate Mussolini at a time when they need his support in dealing with Hitler. And the rumor persists in Europe and is given plausibility by Italy's proposal to carve Ethiopia into three spheres of influence—French, British and Italian —that France and Britain are really in a tacit conspiracy with Italy to annihilate Ethiopia's sovereignty. All in all, there are a disquieting number of reasons to fear that the Ethiopian crisis is rushing toward a crash. If the crash comes, the league will be the first casualty.

Lawrence of Arabia—War's Spiritual Toll

VOLUMES have been and will be written about Colonel T. E. Lawrence—"Lawrence of Arabia" —who died after a motorcycle accident in England on May 19. But the glamor of his war career fades before the disillusionment which came to him when he surveyed the results of his unparalleled services "for king and country." Lawrence, the young archeologist who persuaded the Arabs to revolt against the Turks, thus saving the empire's line of communication with India and the empire itself, is a figure whom the chronicles of heroes will magnify to vast proportions as time goes on. But how much will be said about the Lawrence who renounced his rank, who refused the decorations offered by his king, and whose intimate friend quotes him as having recently said: "I look upon what I did in Arabia as morally indefensible, and I only ask to be forgotten by my friends"? Will the youth of England, the youth of all the lands who read the Lawrence story, remember that second Lawrence? Of course, the dis-

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illusionment which overwhelmed Lawrence was no different, in essence, from that which followed the war for thousands who had thought they were fighting for some great moral end. In Lawrence's case, however, it was heightened and intensified by the very brilliance of his mind. He saw too clearly to permit even self-deception as to what he had been a part of, or as to what he had done. He had been tricked by his own government, to be sure. Nevertheless, he had gained the confidence of men only to see them used for the immediate purposes of statecraft and then betrayed. Several years ago America saw her most publicized war hero—the commander of the Lost Battalion—return from acting as a pallbearer at the burial of the unknown soldier and commit suicide, overborne by the futility and worse of the enterprise in which he had gained his fame. Lawrence's suicide took a spiritual rather than a physical form; it involved him in the effort to lose "Lawrence" in the anonymity of "T. E. Shaw." But the war destroyed him spiritually long before that midnight crash in Dorset. It destroyed the Lawrence who entered the war on the day when his clear-visioned soul perceived that the war had used him to make friends in order that his nation might betray them.

The Baptist Social Action Report

WHEN the Northern Baptist convention convenes at Denver next month it will be required to pass on one of the most momentous documents ever laid before a branch of American Protestantism. The commission on Christian social action, which was authorized at the convention held in Rochester in 1934, has completed the formulation of a set of principles to guide the acts of the denomination in the most disputed fields of current social concern. This lengthy document is not as radical in certain particulars as the social pronouncements occasionally adopted by smaller groups with a more localized responsibility. For example, there is no such sweeping rejection of the whole capitalist order as is to be found in the social report adopted by the New York East Methodist conference last week. But the Baptist report, taken as a whole, goes beyond anything so far adopted by the governing body of an entire major denomination. The report is remarkable for its depth of insight, courage of declaration, and wisdom of presentation. To consider those qualities in reverse order, the wisdom of its presentation is to be seen in its widespread publication more than a month in advance of the convention. There will be no chance to say that the delegates at Denver do not know what they are voting on, or that the report has been "railroaded" to adoption, if it is adopted. The courage which has inspired it is to be found in every paragraph. Depth of insight characterizes almost all parts of the report, but is nowhere seen more clearly than in dealing with the issue of church and state. Here it is frankly questioned, despite denominational tradition and pride, "whether the churches as a whole and our Baptist constituency in particular have ever faced all the considerations involved in the relation between the church and the state." The conclusions reached in this regard have far-reaching implications.

Swiss Court Rules Protocols Of Zion a Forgery

AFTER a trial which had attracted world attention, Judge Walter Meyer handed down a decision in the court of Berne on May 14, branding the "Protocols of the Learned Elders of Zion" as plagiarism and immoral literature, and fining two nazis who had distributed them in Switzerland. In announcing the verdict Judge Meyer said: "I hope the day will come when people everywhere will be astonished to learn that in the year 1935 it was necessary to talk for seventeen days about possible authenticity in this incredible nonsense." Despite vehement nazi arguments, the judge reached the conclusion which has already been made familiar to readers of The Christian Century, namely, that the so-called protocols are a collection of clumsy plagiarisms from Maurice Joly's "Dialogues in Hell Between Machiavelli and Montesquieu," a satirical attack on Napoleon III, the present forgery having been made about 1905 by tsarist agents who were trying to stir up one of the periodical outbursts against Jews in Russia. It is just as well to have such a verdict formally rendered by a court of unquestioned competence and integrity. Yet it is doubtful whether, despite this extended study of the evidence and this unequivocal verdict, there will be much lessening of the circulation of these spurious documents. At the present moment, librarians in many parts of the United States are being pressed to accept copies for public distribution, and some are doing so. The disheartening fact is that the sort of people who circulate such stuff as these protocols are not interested in the truth about them. What they desire is to feed public passion and prejudice, and to attain that end any means is justified.

The President Vetoes the Bonus Bill

IN casting aside tradition and personally delivering to congress his veto message on the Patman bonus bill, Mr. Roosevelt likewise seized the psychological moment to speak to the nation at large. Hosts of Americans who would never have read a long document listened as the President's voice, broadcast by the radio, explained his action to his fellow-countrymen. It is hard to believe that these Americans will fail to recognize the cogency of the presidential argument. It is true that the United States has already made unprecedentedly generous provisions for the men who wore uniform in the world war. It is true that the bonus certificates are not due until 1945. It is true that redemption of these certificates now would do injustice to the families of veterans, to disabled veterans, and to veterans on relief. It is even more true, however, that the passage of bonus legislation this year would let loose on the country a drive for an undisguised pension system—a return to the worst abuses of the period fol-

lowing the civil war—led by the insatiable veterans' lobby. Because these things are true, it is to be hoped that the nation at large, as well as congress, will rally to Mr. Roosevelt's support on this issue.

Two More Saints

IT WAS NATURAL, almost inevitable, that the pope should make the canonization of Sir Thomas More and Bishop John Fisher an occasion for inviting the Church of England to return to its ancient allegiance to Rome. Perhaps it was equally inevitable that the press dispatches emanating from Vatican city should refer to these new saints as having been executed by Henry VIII "for opposing his marriage to Anne Boleyn"; and most inevitable of all that the Church of England, which knows this part of its history too well to be deceived by any fictitious simplifications of its separation, should pay no attention to this invitation to surrender.

It is neither an unworthy nor an unprecedented thing for the spokesman of a communion which is confident that it possesses the true faith to invite all others to abandon their divisive errors and restore the visible unity of the church by uniting upon the ground which it already occupies. The Episcopalians themselves have done that repeatedly. The Disciples of Christ have done it constantly. The Presbyterians and the Baptists have done it. Practically everybody has done it. The only thing unusual about the pope's appeal is that he calls for a consideration of the "ancient glories" of the church, while the others generally prefer to invoke its ancient truths. But this difference is only one of emphasis. A more important difference is that the Protestant bodies more frequently invite their separated brethren to conference while the papacy thinks of reunion only in terms of submission to Rome. This also is nothing to complain about, for it is implicit in the nature of a church which claims universal authority for its hierarchy that the crucial point in reunion should be submission.

But even so, it may be plausibly argued that an invitation to conference would not be inconsistent with an invitation to submission. It is well to remember that the church of the "ancient glories" had some other characteristics than those of the present Roman Catholic church. It was, for example, a church which did not claim infallibility for its earthly head but did claim for him the right to seat and unseat kings. It was a church which permitted the secular powers to nominate its bishops, and its general councils were deliberative bodies and not mere ratifying conventions. The church in England and in France for two centuries before the reformation, though "in union with Rome," exercised a degree of autonomy that the Roman Catholic church does not now enjoy in those countries or elsewhere.

Invoking the memory of the two new English saints as an incentive to submission to a program that they never heard of seems at least mildly irrelevant. It would have been a fair occasion to call for a conference. Popes have not always been averse to negotiation. The pope sent an emissary to confer with Wolsey about the annulment of Henry VIII's marriage to Catherine, with full authority to grant it—as he would probably have done if the exigencies of European politics had not dictated a different course and remanded the case to Rome.

The two new saints were worthy men. They will be strange company for some of those already on the Catholic roll of honor, but they will do it no discredit. Fisher, who owed to the king his appointment as bishop of Rochester, was Catherine's leading champion and defender in her fight against the annulment of her marriage. Before that he had been a friend of Erasmus, and an advocate of reform in the morals and discipline of the church but not in its doctrine. It was he who preached the sermon on the occasion of the burning of Luther's books, and he and More collaborated in answering Luther's reply to the king's book against the new doctrines. After the annulment proceedings, he opposed all reforms of ecclesiastical abuses. When the act of supremacy was under consideration—that act which made the king "supreme head on earth of the Church of England"—he still had influence enough to introduce into it the limiting phrase, "so far as is consistent with the law of God." Later, the act of succession became the issue and, though he was willing to accept this—which meant the succession of Anne Boleyn's daughter Elizabeth—he was gentleman enough to refuse to declare Catherine's daughter Mary illegitimate and Romanist enough to refuse to renounce "all obedience to any foreign authority or potentate," and for this he was fined.

Meanwhile Fisher certainly, and More perhaps, had had correspondence with the neurotic nun, Elizabeth Barton, whose religious hysteria had culminated in feigned trances in which she had claimed direct communication with the Virgin Mary and declared on heavenly authority that if Henry divorced Catherine "he should no longer be king of this realm and should die a villain's death." She and two accomplices confessed their imposture and were executed. The relation of Fisher and More to that episode was generously interpreted as evidence of credulity but not of treason. And there Fisher's case stood when the act of supremacy was passed (without the saving clause) in November 1534.

But interest naturally centers chiefly on Sir Thomas More, whose "Utopia" has made his name familiar to millions who do not know him as a martyr. Mr. Christopher Hollis, in his recent biography of More, simplifies the case beyond the bounds of credibility by saying that More was condemned and executed for no other reason than that he was a saint. Wicked men always "wish to kill a saint simply because he is a saint." An edifying interpretation, no doubt, but scarcely history.

With all due respect to Sir Thomas—or Saint Thomas, if we are to give him his new title—his sainthood was an afterthought. It took the church three hundred and fifty years to discover that he was even a "Blessed," and fifty years more to find that he was a saint. His gross contemporaries could never have

suspected it, least of all Henry VIII. Sir Thomas was accused of taking bribes—but falsely, for the charge had not a foot to stand on. He was accused of treason —also falsely, by any fair criterion, though with more color of probability, for autocrats can always make anyone a traitor by definition. But he was never accused of sainthood.

He was, however, a very gallant gentleman, in his youth a friend of the new learning, for one brief period an ascetic with leanings toward the monastic life, always a devout soul, a good lawyer, a faithful public official and an honest man. As the framer of a code for his Utopia, he glorified toleration and represented the wise man as above religious creeds. As chancellor of England, he put the screws on heretics and did his part in harrying Tyndale and his friends, but Erasmus says in his praise that under him no man was put to death for heretical opinions. He retired from office because of his opposition to the proposed annulment of Henry's marriage, which involved holding that an earlier pope's dispensation legalizing its irregularity was invalid.

The annulment and the remarriage were *faits accomplis* long before More's death and, though More's opposition still rankled in the king's mind, no accusation was based upon it. The burning political and religious issue, important on other grounds than that, was whether the church *in* England was the Church *of* England or a province of the Church of Rome. There were many in England who had no interest in Henry's divorce, other than the interest that everyone had in seeing an undisputed succession to the throne, who were convinced that the needed reforms in religion could be accomplished and the country could be saved from alien interference with its civil affairs only by separating completely from Rome and acknowledging the king as the lay head of a national church. That conviction expressed itself in the act of supremacy. To that act, Sir Thomas would not give his assent. For his opposition to it he was found guilty of treason and was executed, July 7, 1535.

The execution of More and Fisher was indefensible. England ought to be ashamed of it, and doubtless is. Both were virtuous and noble men. They will make good saints, as Protestantism views saints. It would be interesting to have a transcript of the evidence in proof of the miracles which must have been claimed for their bones, as a criterion of sanctity and a condition of canonization, but unfortunately that is not made public. The issue upon which they met their death was not a moral issue. They did not die as champions of the sanctity of the marriage bond, but in protest against the renunciation of the authority of Rome by the Church of England and in opposition to the reforms which were impossible without separation. England may repent of a deed which had too much in common with the ruthless practice of the "age of faith," as Calvinistic Geneva has repented of the burning of Servetus, but it will not thereby be brought any nearer to accepting the theory of the church to which these men adhered.

Historical perspective will be the better preserved if, while due honors are being paid to Saint Thomas More and Saint John Fisher, some thought is given to the heroic virtues of the Protestant martyrs of Mary's reign. But it would make for good will and for the cultivation of the Christian virtue of humility if all Christian communions would, simultaneously if not in union, commemorate the lives of their own saints and martyrs and wear sackcloth in memory of one another's saints upon whom they have bestowed the red crown of martyrdom.

Where the West Began

(EDITORIAL CORRESPONDENCE)

Athens, April 18.

THE ISLAND of Crete lies at what might be called the crossroads of ancient sea commerce. Situated 60 miles from the nearest point of the Greek mainland, 180 miles from Egypt and 110 miles from the coast of Asia Minor, it was almost inevitable under the conditions of seagoing trade and the migrations of peoples that something unique would develop on this little island. And it did. What it was that developed here in the dim past has been known to history only since Sir Arthur Evans forty years ago began to unearth the luxurious palace of the legendary King Minos at Knossos, the capital city of a long succession of Cretan kings.

A group of four of us went to Crete to see the ruins of this civilization which had already achieved a considerable refinement of artistic, engineering, architectural and cultural development two thousand years before the Greeks of Agamemnon sacked the city of Troy. The port of Candia, on the northern shore of the island, is a little more than a night's ride from Athens by a Greek ship. We intended to spend two days there. We spent five. It proved to be an intensely fascinating place in respect to the ruins and the museum, but also in respect to a notable event with which our visit synchronized. Before touching on that event, I must say something of the lure of Crete itself and what it was that drew us thither.

In my previous letter I told of our visit to the ruins of Mycenæ and Tiryns in the Peloponnesus, those great centers of a culture which existed on the Greek mainland long before the emergence of the Greek people known to us in classic history. This civilization was becoming decadent by the year 1200 B.C., and it was the barbarian Greeks (the invading Achæans) who destroyed it. But in destroying it, they also absorbed much of it, the victors intermarrying with the vanquished and also submitting in some degree to the advanced culture which they found. Out of this mixture of the barbaric Greeks with the civilized Mycenæans, later modified by another wave of invading Aryans, called Dorians, the civilization of classic Greece began to emerge in perhaps the eighth century B.C.

Obviously this classic Greece cannot be accounted for without reference to the Mycenæan culture upon which it was builded. And it is now generally agreed among archeologists and historians that the Greeks'

love of beauty and of freedom and their unmatched creativity in sculpture and architecture were the contribution of that Mycenæan culture which the Greek invaders found long established in the land when they came into it. No doubt the Aryan Greeks contributed their share to the glory that was Greece, the most notable characteristic being, perhaps, a genius for democracy, but the qualities which made Greek civilization artistically the loveliest chapter in the whole story of mankind were derived from these non-Greeks whose cities the great Schliemann and his colaborers and successors have laid bare.

But where did these Mycenæans come from? Who were they? With these questions I closed my previous letter indicating that my visit to Crete was intended as a kind of quest for an answer. And my questions were answered. In the museum at Candia we found a vast array of objects of art and utility, gathered from the ruins of gorgeous royal palaces at Knossos, three miles away; at Mallia, east of Candia; at Phæstos, sixty miles across the island, and at Hagia Triada on the southern side of the island not far from Phæstos. After studying the exhibits in the museum, we visited the ruins on both sides of the island, and found ourselves getting used to talking in terms of two, three and four thousand years before Christ!

I have learned this about art, that it gives its greatest thrill, to me at least, when it is associated with history. Whether it is the art that thrills, or the history, I do not pretend to say! But I find art quite exciting when, in addition to its esthetic appeal, it imparts important information. That was my experience in Crete. Here I was at the cradle of western civilization. To the soil of this little island there were blown in the dim past the seeds of Egyptian and Sumerian culture. The people dwelling here at that time were responsive, ingenious and creative. From these seeds they developed a culture of their own, more advanced than that which thrived either on the Nile or the Euphrates. These ruins at Knossos, at Mallia, at Phæstos and at Hagia Triada, and these graceful and lovely things in the museum, take me back into a world long vanished of which, but for them, modern man with all his knowledge would be totally ignorant.

By unearthing the palace at Knossos, Sir Arthur Evans completed the work of Heinrich Schliemann of which I wrote last week. For thirty years Evans lived among the ruins which he had unearthed. With a brilliant staff of scientists and artists about him, he collected with infinite care the vases, the double-axes, the trinkets, the artisan's tools, the cooking utensils, the statues, the tiny figurines (how exquisite!) the huge clay vessels for storing oil and wine and honey (shaped like the most delicate vases, but so tall that I had to stand on tiptoe to look into them), the earthenware, the copper ware, the bronze ware, the drainage pipes, the bathtubs(!), the seals, the inscriptions (in a language as yet undeciphered), other forms of writing, both pictoriographic and linear—these and countless other materials which he found in the ancient palace of King Minos, together with the architectural features of the palace itself, he compared with the Schliemann discoveries to establish the relationship between Greece and Crete, and with Egyptian archeology to establish dates.

As the result of this labor Evans has demonstrated that the civilization on the Greek mainland which Schliemann had discovered, and which antedated the Greece of Pericles and Phidias by more than half a millennium, was derived from Crete. Mycenæ and Tiryns and Orchomenus, and no telling how many other centers, were colonies of Crete. Their culture was the culture of Crete transplanted to the mainland. As these colonies grew in strength, they finally revolted against paying further tribute to their island mother and, perhaps in 1200 B.C., invaded the island and destroyed its civilization.

While strenuously engaged in viewing the ruins of the ancient palaces, I learned that Sir Arthur was himself visiting the island after an absence of a number of years. He had come from his home at Oxford at the invitation of the people of Candia to be present at the unveiling of a statue of himself on the Knossos palace grounds. The event was to commemorate the 40th anniversary of his turning the first spade of earth which led to the discovery of the residency of the Minoan kings. The exercises in connection with the unveiling were to take place on the grounds of the ancient palace on Sunday afternoon. We decided to remain!

On Saturday afternoon we visited Sir Arthur at his lovely Villa Ariadne hard by the palace grounds. We found him engaged in the final reading of press-proofs of the fifth volume of his monumental work, "The Palace of Knossos." The talk, of course, was chiefly about his forty years' work and the prospects of further discoveries which might shed more light upon the scene which he had laid bare. I asked whether any progress had been made in deciphering the written language of the ancient Cretans. He feared it would never be deciphered. No key has yet been found, and he hardly dared to hope that one would be found. More than eighty years of age, Sir Arthur is hale in appearance, of simple manners, and cordial in his hospitality.

Sunday came. Our group of four attended two churches in the forenoon—Roman Catholic and Greek Orthodox—and in the early afternoon motored again to Knossos. There at 4:30 the people of the community of Candia were to honor the gentle British scholar who had pushed back the history of western civilization at least two full millenniums and demonstrated that in their little island western culture had first emerged. His long residence in the island had endeared him to the humble folk of town and countryside, though the significance of his unparalleled labor was beyond their comprehension.

As we entered the crude gateway admitting us to the palace area, others were beginning to come. We walked again up the majestic stairway through the propylæum and made our way from room to room and floor to floor of the ruins of the ancient royal residency. Two days before, we had done the same, but more slowly, more studiously, carefully following our guide book and patiently searching for each detail to check

as far as amateurs could, the conclusions and restorations of the archeologists. Moreover, we were then alone. But now others are swarming about us amid the ruins. There is a gala spirit about the place. It is as if old King Minos were alive again and keeping open house to his people!

I stood on the topmost floor and looked in every direction. The roads were alive with people, on foot, in family groups, in neighborly groups, men, women and children winding their way along the curved road whose extent my eye could follow for more than a mile in either direction. There were a few people on donkeys (donkeys here are as thick as automobiles in America!), and fewer still in automobiles (there are only one hundred autos in the town, and probably none in this immediate vicinity outside the town). It was a true pilgrimage. In leisurely step, young and old, clad in their Sunday garments, chatting as they walked, and spaced near enough together to give the appearance of a sinuous processional, moved toward the palace. This stream of peasants and working folk kept on moving into the palace grounds for more than two hours.

At four o'clock we made our way to places reserved for us near the speakers' table, close beside the statue which was covered with intertwined Greek and British flags. Here, under one of the three or four trees in the area, the speaking was to take place. Headed by the archbishop of Crete, the procession of local notables, including the mayor and the British vice-consul at Candia, marched through the throng between rows of a Cretan regiment of Greek soldiers to the speakers' table. A band had been playing for an hour past. They greeted Sir Arthur with a fanfare as he brought up the rear of the processional. There were five addresses, beginning with that of the archbishop, and they must have been splendid because not one of them was more than ten minutes! I could not understand a single word—it was all Greek to me!—but I joined in every opportunity to applaud.

While these spokesmen for Candia and Crete were telling Sir Arthur of their affection for him, and interpreting the significance of his monumental work as seen by the modest community in which it was done, my eyes roved over the great audience. There were perhaps eight or ten thousand people present. They were packed tight in the area in front of the speakers. But beyond this area, stretching to the farther boundary of the palace walls, the people had dispersed themselves in the sunshine, sitting on the tops of broken columns, on detached foundation stones, and on the walls and steps and floors of the ancient residency. It was picturesque indeed. The mighty, mysterious and mystical past had come forth from its grave to greet the half-truculent, half-awed but equally mystical present. Here we stood in the end of the ages, in the shadows of a city which was flourishing in beauty and comfort and achievement five thousand years ago! It was as moving as it was picturesque.

They withdrew the flags from the statue, revealing a bronze bust of the honored guest of the day, and then Sir Arthur spoke in response to the encomiums which had been uttered by others. He, too, spoke in Greek, but he had told me on Saturday what was to be the leading thought of his address, namely, that this little island of Crete was the motherland of European civilization. It was from here that the constructive impulse which characterized the art, the artisanry and the cultural genius of western civilization passed into the Aryan race by way of the ancient Achæans and Dorians. It was the blend of these cultures under the conditions of successive conquests which produced Greek art, Greek architecture and Greek democracy.

As we were leaving the Villa Ariadne on Saturday, Sir Arthur broke off a twig of laurel blossoms from a tree which we were admiring and gave it to Mrs. Morrison. It is on my desk now as I write, and I think it is the lady's intention, when the twig can no longer draw sustenance from the little vase of water, to press and keep it as a symbol and memento of the day when we stood at the spot where the West began!

CHARLES CLAYTON MORRISON.

On Reading in Trains

EDITOR THE CHRISTIAN CENTURY:

SIR: When you have said your farewells and taken your seat in the train, what do you do? There are hours and hours before you. It is a long time to dinner. You have no one with you to whom you can talk of this or that. Plainly reading is the way appointed, but what reading?

Here I come forward with a word in season. On a long journey do not read newspapers or journals, but a good solid satisfying book. Leave lighter books to other times; let the detective stories be left at home; on the railway journey let the books chosen be books which call for the knitted brow and the alert brain.

But one piece of advice must be given. Let us not begin a book at page one. Let us rather read on the evening before the opening of the book and start with some knowledge of its drift and quality. It is sometimes hard to begin. We should not forget our temptations. If we have not opened the book before, the flesh is weak; we may pick up a copy of The C—t—n C—nt—y (which we ought to have read before) and this may displace the book. We must make a flying start and all will be well.

Some of our friends have a curious delusion that books which are not fiction are dull and hard to read. They hear of the classical books and salute them from afar, but they do not read them. But novels are often inconceivably dull and the books which are praised by all men and read by some may be thrilling in their interest. We should let them have their chance when we are on a journey.

People have given lists of bedside books. Why should not some enterprising publisher prepare a list of books to be read by people of intelligence between San Francisco and New York, with another list for such people who start from Chicago and arrive in Boston?

I am, yours in transit,

QUINTUS QUIZ.

The Future of Homestead Democracy

By Arthur E. Holt

THE United States is launching once more on a gigantic program of land settlement. The dispossessed of city and country are to be given a new chance at the land. People who met bad conditions when they settled in the past in places such as the semi-arid regions of the west and the mountain settlements of the south are to be given a new opportunity. Farmers are to be encouraged to move from land which has been proved to be impossible for farming to areas which are more promising. Stranded city populations are to be encouraged to move countryward. All of this is on the program of the rural rehabilitation agencies.

Nothing which is here said is to be considered otherwise than as approval of this adventure. We are all of us tired of taking up missionary offerings to help people live in situations where people ought never to have been encouraged to go. Theodore Roosevelt's encouragement of homestead settlements to displace the great cattle companies of the west and northwest justifies an inverted monument to him somewhere in those areas. The nation has seen three generations try to make a living as farmers in eastern Colorado and western Kansas and the conviction that it is a mistake is deepened as we witness each new attempt. Unless vigorous action is taken we will soon be trying to provide for this stranded population in the same way that we have tried to provide for the stranded population in the mountains of the south. In most of these places the statesman and the engineer have a more fundamental work to perform than can be attempted by the reform agencies of church and school.

Is It Good Policy?

I am in favor of the new land settlement movement but I am concerned about its method. Are we still to believe that the settlement of a single family with unlimited freehold rights on a small body of land with the privilege of bequeathing this land under our American laws of inheritance in smaller and smaller quantities to the children of future geenrations is in accordance with good land policies in the United States?

There are two traditional systems of land settlement in the United States—the communal and the individual. Of these, the communal is the older. New England land settlement in its earlier period was communal. The New England plantation settled the land community-end foremost. The community was viewed as a whole and land settlement had its guiding principle in the sense of what was good for the whole. Land was set aside for farms; land was also set aside for churches and schools and stores. Men thought of the whole before they thought of the part. The southern plantation was another more autocratic type of communal settlement. There was in it something of the old manorial system which viewed land settlement not from the standpoint of the individual but from the standpoint of a total communal settlement.

In addition to these types, which were widespread, there were special adventures in communal settlement such as those carried on by the Mormons in the west and the specialized communities like the Amana community in Iowa, where 25,000 acres of land are now held as a cooperative society. It has been customary to enumerate the disadvantages of this communal settlement in favor of what we have called the "individual landholding of homestead democracy," but the sense of public responsibility and individual discipline which was natural to the communal settlement has been deplorably absent from the prevailing type of land settlement which has obtained over most of the middle west.

Individualism Rampant

With the opening up of the Mississippi valley the American population threw off all sense of communal responsibility and moved in the direction of individualism. It was a general movement of all our cultural agencies. Religion became interested in the salvation of the individual soul; revivalism was the order of the day. Denominations became interested in denominational success and they crucified practically every community in the middle west on the cross of denominational glory. The farmer took up land without regard to community control or community success. Each farm was an adventure in itself. The right of private property in the land was looked upon as something of a divine right and was held so with all the sacred feelings which cluster about the family and home. The advantages of this system are not to be denied. Landholding for a time worked as a great incentive to sacrifice and hard labor. The landholder had, for one generation at least, a sense of responsibility. Individualism in economics went hand in hand with individualism in culture.

But the disadvantages are becoming increasingly apparent. Men were trained to think about themselves in a wrong way. All the really great adventures of life are not individualistic but are made by men entering into agreements with others to do something which they cannot do by themselves. We cannot get married by ourselves, we cannot play baseball by ourselves, we cannot get an education by ourselves, we cannot make a living by ourselves. In all these great adventures we are dependent upon others entering into a collective experience with us. This fact, however, was entirely obscured in the kind of culture which we were developing in that period of land settlement. Men were given a false idea of the nature of life itself.

What Is the Purpose of Ownership?

In the second place, homestead democracy created an emphasis on ownership which obscured the purpose of ownership. When conditions were hard the lust for ownership proved a devastating tendency in the lives of farmers who were compelled to sacrifice all the finer

elements of culture in order that the farmer might hold land. When conditions were prosperous the old land hunger still held possession of the people and they bought more and unnecessary land.

Moreover, the individual owner proved not equal to the competitive struggle into which he was thrown. Trade centers found it easy to reduce competition among themselves and to multiply competition among the mass of farmers scattered over the great hinterland. These farmers were played off against each other. The government entered in and played the game with the trade center forces. The emphasis on production sent two bushels of wheat to a market where there was a market for only one and the advantage was all on the side of those who bought the wheat. Or, in other cases individual resources were unequal to the economic strain which production involved. In the mountain areas reforestation was impossible because it was too long between crops. The same condition obtains in the Dakotas and eastern Colorado and western Kansas. It is just too long between crops for the resources of the individual farmer to cope with the realities of the situation.

Again, in areas of better farming the law of equal inheritance by all the children works out to an inevitable absurd fragmentation of the land or an impossible burden on the land to pay annuities to those who have, by virtue of inheritance, claimed land but have moved to the city. A government pamphlet says that the burden which the land must carry to pay interest to legatees who now live in cities runs up into billions of dollars.

Fragmentation No Solution

A recent article in The Christian Century suggested that, in dealing with the conditions in the cotton belt which have become a national scandal, individual small holdings would prove the answer by breaking up the big plantations in the south and thus rehabilitating the sharecropper. But do we really believe that if a 15,000 acre plantation is broken up into 250 small holdings we have really improved the situation to such an extent that we may look forward to a happy future development? If we do, we need to remember that our American laws of inheritance will go on working as they have in the past: 100-acre tracts will be divided into 50-acre tracts; 50-acre tracts will be subdivided into 10-acre tracts. Such conditions inevitably reduce the standards of living and make petty people.

One need only look at conditions in India where such land fragmentation has taken place to see what we are inevitably heading toward under our present inheritance laws in this country. We evidently are not able to adopt the law of primogeniture which obtains in many European countries and which guarantees the land against uneconomic subdivision. But if we are not willing to do this what will we put in its place? It is evident, I think, that we cannot trust ordinary economic laws to guarantee that the land will be held in economic units.

There are those who believe that, on the basis of individual landholding, it will be possible to build up credit unions and various kinds of cooperative associations. The difficulty, however, is that these collective associations are brought into the situation after the damage has been done. As the pressure to pay interest and to maintain the individual's ownership of the land becomes intense his inclination to break with all cooperative asssociations becomes almost uncontrollable. Landholding moves in one direction; cooperative associations move in another direction; and since the landholding is felt to be basic it has a tendency to break down all cooperative associations. This experience has been repeated again and again.

Communal Land Settlement

Therefore may it not be possible, as the government starts in its new land settlement policies, to combine some of the good features of the American tradition for the communal settlement of land? Why not bring to the foreground once more the old New England tradition whereby a man in securing possession of his land was made conscious of the fact that he first of all had a duty to his community, that this community had a right of way and a claim on his obligations more important than his rights and privileges as an individual landholder? Why not study once more the experience of the Amana society of cooperation which seems to be working out a splendid adventure in communal holding of land and small factories along with private ownership of home and garden? Why not restudy the Mormon experience and give a wider outreach to the principle which they have written into the irrigation law of all the semi-arid states whereby irrigation water is held under what is called a "use right"?

Here is a law which might find wider extension in landholding. It does not do away with permanence and security but it also tempers the divine right to hold land with something of a functional right which suggests at the beginning the idea of stewardship rather than ownership of the land.

Homestead democracy has had its good features, but it has also had its weaknesses. America is not confined to one tradition in landholding. Both traditions exist and the communal tradition ought not to be ignored in the critical days which are ahead.

Ritual

WHY, it's like a ritual of sacrifice!
So much cereal, and a slice
Of hard, dry bread;
So much sleep, and so much play;
(Baby learned to walk today!)

Now we find
Where the years have led:
A strong young man
Is lying dead,
An enemy bullet
In his head.

Aye, it was for this, through laughter and tears,
I kept the ritual of those years!

JESSIE HOLT.

Across the Wheat

By Walter Dan Griffith

ALL that day we had been fighting up the slope beyond the Marne, to the brow of the hill near La Chamelle. Every inch of the way had been over contested ground, and the blood-red sunset found us with ranks more than decimated by the stubborn rearguard action of the retreating Germans.

And now in the evening it seemed that a vesper hour truce had calmed the incessant boom of the day's fighting, and the approaching twilight softened the scars of battle.

Devin, my buddy, threw himself on the warm earth and looked at the plateau that stretched out beyond the brow of the hill. It was all golden-like with waves of July wheat.

"Boy, am I tired!" said Devin.

He was a lanky, freckled-faced youngster just turned nineteen. I had known him before we reached the training camp together. In those days, the kid attended a high toned school up on the Heights. We mill workers' youngsters down on the Flats thought the kids that went to that school were a lot of "sissies."

But I found out one day that Devin was no sissie. He sneaked away from home on a Saturday and pitched a baseball game for a team of Sixty-Seventh avenue kids. The game ended in a battle between the Whiskey Island Angels and the Avenue gang. After that I knew he was the son of some rich folks, and had a good wing—that is, a strong pitching arm.

When we started palling around together in the training camp, and later in the war sectors, I found that he was a youngster who believed the war was going to wash all the dross out of humanity, and make this old world a real utopia—a heaven brought right down to earth.

But for all his idealism, Devin was a lad that would go through hell for a friend, and I was proud to have him for my buddy. I answered his assertion, "Am I tired," with the complaint: "They ought to rush in some fresh troops; we've been goin' day and night for three days."

"We ought to be glad for the chance to be in this war to end war," answered Devin. "No guys will ever have to go out an' stop bullets again."

"Box Car" Wilder, a bit older than either Devin or I, cut in: "You say so—as long as they can get suckers like me an' you, and make money, big jack, out o' wars, they'll be havin' them. Look, today we've lost Ellison, Blaney, Rosanosky—" he started to name youngsters who had been full of life that very morning. "And what have you and me got against them square heads that we chased up the hill—not a damn thing!"

Wilder had been around more than the rest of us. Telling tales about his freight rides through the west had earned for him the appellation "Box Car." We used to group around with open mouths while he talked of hobo jungles and "wobbly" camps.

Devin was about to make an angry retort to Box Car's cynical statement when a runner wiggled up from the post command that had been established in the lee of the hill top. The runner had to crawl to our position because of machine gun fire from a far fence row. This gun was holding up our advance.

The gunner addressed Wilkerson, the corporal: "Old High Pockets"—the runner spoke disdainfully of the captain—"wants you to send a guy out an' lay an egg in that machine gun nest."

"Lay an egg" was army parlance for tossing a hand grenade.

"Why don't you get a bozo out of Mikulski's squad?" complained Wilkerson. "Old High Pockets think we're the only ones fightin' this war?"

The runner shrugged his shoulders. "Fight it out with the platoon commander. I'm only tellin' you what the skipper said."

"Well, you guys heard it," said Wilkerson to the six of us that remained in his squad. "Any of youse guys still wanta be heroes?"

II.

We were all silent for a time, looking over the wheat billowing in the twilight shadows. Life, for the most part, is a precious thing to a nineteen year old. And this was a suicide job that the corporal was proposing. You see, the Germans had retreated fast after they had reached the hilltop, and to cover this retreat they had left machine guns planted at strategic points to halt our infantry advance. The fence corner at the opposite side of this ten-acre wheat field was a strategic point. The German gunner knew we were at the crest of the hill, held up by the rat-tat-tat of his rapid-fire gun. Surely, he knew also that bombers would be sent out, and he would be spared no quarter. It was his life against the soldier sent out to get him. Now in the twilight he was raking the wheat field with his nervous volleys.

"I'll go," said Devin after an interval.

"You're dizzy," I protested. "Make Wilkie send for the platoon sergeant and have him send somebody from another squad. We've been gettin' all th' moppin' up—all th' dirty work."

"No." Devin's voice was husky, I guess with some hidden emotion. "I'm proud to do what little I can to end all wars."

"You're goofy," said Wilder. "They'll be havin' wars when your grandchildren are havin' whiskers. Go, if you want to, but don't go out there killin' yourself about the brotherly love stuff."

"You'd better pipe down," the corporal told Wilder. "You'd head into a bushel of trouble if I reported you for talkin' that way."

Then the non-com turned toward young Devin: "That's *bon*, kid; you've got th' best throwin' arm in

the outfit. I'll get plenty more grenades from supply."

I saw from the look of rapt purpose on Devin's face that it was useless to argue with the kid. He had read every idealistic war speech made by the President, and firmly believed that the enemy was the scourge of God.

Now twilight was deepening—stars were appearing, and in the false afterglow objects loomed up in grotesque shapes. Two other bombers, it seemed, had been told off to blast out the obstructing nest. One man on the right, one on the left, acted as flankers to Devin who had the center on sacrifice position. At the start they were perhaps two hundred feet apart, and all wiggling toward a converging point at the machine gun nest. The captain had determined that if one man failed there would still be two chances of getting the *Allemande*.

I sat silent and watched Devin as he buckled on his belt of grenades, and I hung close as he started cautiously forward. His last words were: "I'll get that Hun, don't worry."

"Uh huh," Wilder dared the corporal's frown to comment: "That terrible Hun is maybe some Heinie shoemaker or a kraut farmer with a wife and six kids back in Bavaria."

"You're a fine American," I chided.

"Not me," said Wilder. "You remember that day we shoved off from New York—that fat guy with big jowls and the flower in his coat lapel. That bird was an American; a real chamber of commerce American. He waved a penny flag and called out as the ship cleared the dock: 'Remember boys, all th' folks at home are behind you.' "

I shook my head and admitted that Wilder was right—that big porpoise with the two inch flag as well as a whole swarm of profiteers, grafters, generals, colonels—all the ilk that sent youngsters squirming toward the machine gun nests were behind us—a long way behind.

It was dark now. Back toward Meaux and Paris, searchlight gleams swept restlessly across the sky, seeking the bombing planes that the moonlight was sure to bring. We saw flashes and heard the "whee" of German calling cards coming from the other side of the Vesle. To this crescendo was added the rat-a-tat of the nearby machine gun.

Soon there was an eerie wail from the wheat field. "They must have got that flanker on the left," claimed Wilkerson.

I had a guilty feeling. Why hadn't I volunteered? I hadn't much to live for—just hard work in the mill, like my folks. Next year if the war was over, Devin would go to college. . . .

"I guess Devin got his," said the corporal, cutting into my thoughts. "He'd have thrown the egg by this time."

I didn't answer, but waited minutes that seemed an eternity, thinking about my pal out in the wheat. And just when I was ready to acquiesce in the corporal's gloomy conclusion, there was a loud "wham" and a blinding flash.

Then came the contrast of silence, save for the far-off artillery.

"He got him," said Wilder. "The kid laid an egg in that nest!"

The rat-a-tat was stilled, but soon there came a tortured wail from the wheat. Even though the cry was distorted with agony, I could sense rather than recognize Devin's voice.

"That's Devin," I said, "that's my buddy; I gotta go t' my buddy."

"Sit down, you little cry baby," ordered the corporal, "maybe that Heinie is playin' 'possum."

III.

For age-long minutes we waited. There was just the last flicker of day left in the sky—a thin line of salmon red. Also there were the salvos of far-off artillery showing flashes of red as they whanged away.

Only Box Car Wilder spoke. "I hate t' see that kid out there get his. He's got something the world needs—ginks that live with their heads above th' clouds, up among the stars. Fellers like that's got what you call ideals. Money, fame, nothin' taints 'em—no kiddin'. I've seen hoboes like that without education t' get very far. But Devin's a feller—that Alan Seegar they talk about is another, and Joyce Kilmer that got bumped off over in the forty-second—the Rainbow. Them is all guys that's had somethin' t' give th' world, and here they get polished off before their time, leavin' the home fires to a lot of crooks and prize fighters. That's your old war for you—takes the gold and leaves the dross."

"Keep still," I said. "You're chatterin' away like a monkey, an' Devin's callin' out there in the wheat."

I broke away from the line of men and ran toward my chum. He was dying. His freckled face was contorted with pain. In his hand he held a crucifix, and I lifted it so that he could kiss the cross. The moon drifted behind a fleecy cloud for a moment softening the twitching muscles of his face. When it floated out against its blue field again, the agony was gone. "I die," murmered Devin, "to bring peace, eternal peace—no more war." Then he relaxed, and perhaps his spirit scurried up beyond the round white moon.

I was stunned: "Devin, Devin, don't die."

There was no answer, save a moan from the wrecked machine gun nest. The German gunner was still alive.

Rage welled up inside of me—rage and the lust to kill. "Revenge," the one word throbbed rhythmically in my head. I rushed forward to find a prone figure lying, his face against the Brittainy soil.

I unsheathed my bayonet. It glistened in the moonlight as I raised it above my head. I wanted to paint it red with blood clear to the hilt.

And then that I might feast my eyes with the fear that the gunner's face would show, I turned him over with my boot.

As quickly as one snaps an electric appliance on or off the rage fled from my heart, leaving me cold and numb. The bayonet dropped from my fingers.

The machine gunner was just a kid like me, even younger. He was a lad with broad peasant features and blue eyes. His head was covered with a tangle of taffy-colored hair. The very picture, I thought, of Ossie Shreck, the third baseman for the Whisky Island

Angels. Even the death pallor racing to the youngster's face had not entirely wiped out the apple red of his cheeks.

By rights, that kid dying there should have been worrying about subjects in junior high school—the binominal theory and the nebular hypothesis—and here he was, a dying sacrifice.

The corporal and Wilder came up. "Look," said the corporal, "he's got something in his hand."

I knelt down and unclasped it from his tightening fingers. "It's a book," I said.

"Uh-huh, a prayer book," vowed Wilder, "a Lutheran prayer book. There's a laugh for you. Both of them guys were whangin' away and mumbling prayers at the same time—to the same God."

The youngster said something in German, something none of us could understand. His spirit trailed away in the wake of that of Devin.

It seemed a veil was lifted from my eyes, revealing all that prompted this carnage.

"Let's go," said the corporal. "We can't stand here all night."

"Sure, let's go; why not? We're just a couple o' pawns in a greybeard's game."

A Dialogue About God

By Virgil C. Aldrich

Q. TELL me, P, do you see sermons in stones, books in the running brooks and good in everything?

P. I'm afraid that takes more insight than I am capable of.

Q. I suppose Shakespeare wanted to say that there is meaning and value in everything; don't you agree with me?

P. Yes.

Q. Certain pantheists see God in everything, and in equal amounts.

P. They must possess quixotic powers of penetration. I'm just a plain Sancho Panza, and when I see a windmill I don't see a giant.

Q. But it would not take much penetration to see something God-like in, say, a human being?

P. The ancient Greeks saw something man-like in the gods.

Q. A corpse, by the way, *is* rather like a stone, isn't it?

P. Obviously.

Q. It is the absence in each of a certain kind of activity which makes them similar, it seems to me.

P. Yes.

Q. Then what makes a living organism dissimilar to a stone is *essentially* a certain kind of behavior, exhibited by the organism and lacking in the stone?

P. True.

Q. Notice that you are committing yourself to a theory of mind.

P. What?

Q. You have agreed that the "animation" of a body does not involve a "soul" as a kind of immaterial "thing" in that body, but is rather its peculiar kind of activity or behavior. There is nothing "in" the living organism except—bodily contents. We call it "animated" as long as it is capable of that form of behavior which we have not yet defined.

P. But is it not the presence of a soul in the organism which gives it that capacity?

Q. Many people, P, would answer you affirmatively, and I am not absolutely sure they are wrong. But I think they are, and this belief of mine is based on empirical evidence. There is so little evidence, on the contrary, for *their* belief, that it is dangerous to morality and religion.

P. That is precisely the objection they would bring against your materialistic view.

Q. But listen, P. Do you not know many fine persons who consider themselves and all others insignificant automata in a valueless, Godless universe, simply because there is no straightforward evidence for the existence of souls as a kind of spiritual substance? I am convinced their disbelief in souls as "things" existing alongside of physical things is well-founded, but their conclusion about universal insignificance and sterility does not follow from that premise and is tragically false.

P. Then you will benefit them considerably if you can make them see the truth of that statement.

Q. I have little hope of doing that, but, between us, perhaps we can bring ourselves around to see what probability and sanity belongs to my hypothesis.

P. Just what is this theory of yours?

Q. Let's delineate it cooperatively. You don't doubt, do you, P, that you are animated?

P. In a strictly qualified sense, maybe I don't.

Q. In what sense?

P. Well, I am a body equipped with a sensory or neural apparatus which makes me sensitive to much in the universe of which a stone can never become aware. So my responses, and the kinds of things to which I am responsive, are more varied than in the case of the stone. That is all I mean by saying I am animated but the stone is not.

Q. You have answered me clearly. Would you agree further that your physiological apparatus is such that it communicates you with things lying beyond your immediate physical environment, in a way completely denied the stone? For example, your body's behavior is said to be "purposive," since it "aims at" or is responsive to something not actually given or realized in its immediate physical vicinity.

P. Haven't we physiologized enough?

Q. Yes—if we have seen how the "soulful" something about a living organism does not imply a soul in that body, nor a kind of little psychic prison containing ideas and feelings, but it involves rather a way of reacting or responding, on a cosmic scale, to things that may be unheard and unseen. A thought or a feeling is a *transaction* between organism and cosmic environment.

P. Will you proceed to the next point?

Q. The next point is the crucial one. Is God anything?

P. Please make yourself responsible for the answer to that question.

Q. I should say that God is nothing whatsoever.

P. Hadn't you better speak softly?

Q. On the contrary, I should have the moral courage and religious fervor to shout it from the housetops.

P. Then would you be a fanatic and atheist at once?—not a very pretty combination.

Q. Atheist? Not at all! Indeed, I have discovered a means of confounding atheism.

P. You are talking nonsense.

Q. When I said God is nothing, I meant he is no *thing*. Have we not just decided that a man's soul is not a nebulous sort of thing, hovering about his body, but an activity, an *animation?*

P. Granted.

Q. And did we not observe how our new conception of soul as soulful *activity* made it less necessary to be skeptical about the existence of *souls?*

P. We did.

Q. Then, P, my having conceived God as no thing whatsoever, far from forcing atheism upon us, prepares the way to an intelligent and empirically evidenced theology.

P. I see. You are going to observe how the universe behaves, and if this behavior may appropriately be characterized as divine, you have evidence for the existence of divinity.

Q. Right. And one advantage is that we will not be obliged to look behind the divine activity itself for a supreme divine *actor,* in our quest for God. God is not essentially something to which a certain activity belongs, but he is essentially the activity itself. No *thing* which acts divinely is itself God. God is the way it acts, if it acts divinely.

P. You are splitting hairs.

Q. A split hair, P, like a split second, is often a matter of life and death. Have you failed to grasp the distinction between a thing which acts on the one hand and its activity on the other?

P. I think I understand you.

Q. Excellent. Then you know why I say that there is no *thing* in the universe—not even the universe itself—which, strictly speaking, is God. The only discoverable things are bodies, animate and inanimate. But some of the animate bodies, singly and in groups, act divinely. God is their activity and their activity is God.

P. You had better proceed at once to make this theory appear plausible. It doesn't sound familiar.

Q. I can make it sound more familiar, or more appealing in the light of religious experience, after defining the activity which is the very essence of God.

P. Yes, I have been wondering what it is that marks off divine activity from other kinds.

Q. Let's look first for some examples. Shall we say, P, that the activity of the universe as a whole is divine?

P. That's beginning on too grand a scale for me. I don't know the answer.

Q. Neither do I. Consider, then, a part of the universe, namely, the mineral kingdom. Does a slab of granite behave divinely, or a lump of lead?

P. Apparently not.

Q. The mineral kingdom is the zero or nadir of animation of any kind, and God is normally taken to be animate in some sense, is he not?

P. Certainly. Don't tell me there is divinity in the behavior of a billiard-ball—though it's a highly interesting behavior in its own way.

Q. What about the vegetable kingdom?

P. More animation than in the mineral, but nothing particularly divine in plant behavior, I should say.

Q. Now pass on up to the animal kingdom. What do you find there?

P. Animation in a high degree, as the term "animal" itself implies.

Q. Do you find activities on this level which you would call divine?

P. In certain sectors, particularly among rational animals. But, unfortunately, you there find the most intense diabolical activities as well.

Q. H'm. So God and the Devil, good and evil, seem to shake themselves out of their cosmic slumber at the same time, to face one another on the same level of existence.

P. So it seems; speaking metaphorically, of course.

Q. Since the behavior of sub-human animals, though animated, appears to be neither divine nor diabolic in the moral or religious sense of those terms, shall we scrutinize more closely the activities of mankind, to see what it is that makes some of them divine? Then, having ascertained this characteristic, we can look elsewhere in the universe for it.

P. By all means.

Q. Considering the conduct of a hypothetical human organism which had never associated with others of its kind, it seems to me there would probably be nothing particularly profound or elevating, or nothing even *human,* in it. You would see no divine speculation in its eyes or nothing soulful—in the divine sense—about its behavior.

P. Are you preparing me for the statement that divine activity is social?

Q. You have to some extent anticipated me correctly. To put it in biblical terms, where two or more of us are gathered together, God shall be in our midst. Does it not seem true that God is most manifest, not in the simple animal responses of an isolated organism, but rather in the activities of a society or *social* organism whose members are *biological* organisms?

P. Yes, but not all human social activities are divine.

Q. You are partly right. What I want us to grasp clearly here, though, is the analogy between the animation or soul of an individual organism and that of a social organism or system of such individuals. Just as

the activity of an individual is his soul, so collective action or behavior of a society is its "anima"—what Emerson might call "Over-Soul." And my point is that in this "social atmosphere," or in human social transactions, God is most manifest. God is the soul of the human social organism.

P. You forget two things, Q. One is that, in certain quarters, the soul of human society is quite devilish. The other is that you are confusing "good" with "God." Good, in the moral sense, does indeed presuppose a society or system of socialized individuals; but it is not at all clear that God presupposes them.

Q. With regard to the first point, let me say at once that the diabolical activities are not the social ones but the antisocial. "Devil" is a name for the activities which undermine and destroy human societies. So we are not to include such activities as integral parts of the *social* soul or of God.

P. What about my second point?

Q. That requires more delicate handling. In a sense, "good" and "God," ethics and religion, are appropriately confused with one another, even identified. No one would care to deny that a divine activity is also good. But I shall try to discover a reason for their being so frequently distinguished. Consider the unselfish activity whereby an individual loses himself in others, and in a spirit of love, wisdom and courageous patience, enlists all his material and mental resources for their sake. Now, we call this activity "good" from the point of view of the actual indulgence in it, the "getting into gear" with it without being primarily aware of the action itself but of certain specific ends to be realized by it. But this identical activity, when one emerges from actual engagement in it and contemplates it in the abstract for its own sake, reveals itself suddenly as divine—as God himself, the beneficent *soul* of the world, the object of that reverent attitude which is religious contemplation or prayer. An activity which is "good" as instrumental in the realization of ends beyond it, is God or "divine" intrinsically or in abstraction from this practical context.

P. For all I know, you have answered my objection. Must your exposition be so difficult?

Q. A more skilful person than I could make it very simple. The substance of what I just said is that the same soulful activity may be considered as both God and good, according as it is viewed for its own sake and as instrumental to something beyond it. Will you forgive me for being difficult and accompany me to the next point?

P. Haltingly.

Q. Some religious orthodoxists are bound to object to our theology on the ground that it makes God a kind of by-product of human association. They will say our religion is no better than Comte's religion of humanity.

P. In fact, I have been thinking as much myself. Your view seems to allow the Deity to become operative or real only in human societies. That, in essence, is the objection. And such a midget-God is indeed not a very venerable being. Would you be willing to pray to His Lordship Human Social Activity?

Q. The way you put it, I confess it sounds funny.

P. Is there another way?

Q. Let's find out. In the first place, we should notice that our conception of God is not anthropomorphic in the obvious sense of that term. Indeed, God is quite unlike any man, since man is a biological organism and God is not. God is that super-individual or social activity which, if you will, is the Over-Soul of men, but certainly unlike their egoistic, animal selves.

P. That's a good come-back. But what about the orthodox conception of a God who creates and runs stellar and planetary systems throughout the universe? Certain mystics see the hand of God everywhere—often more clearly in nature than in human societies.

Q. Frankly, P, *that* to me is the objectionably anthropomorphic or humanized conception of God. It makes him out to be a kind of "thing" on the analogy of the human body, though more nebulous and capable of acting on an enormously grander scale—a kind of fatherly giant bending over his toy the universe and making it go, for the fun of doing something beneficial to the puppets in it. One has an obligation to be an atheist, if this is theism.

P. But granting that God is a kind of social activity, not a "thing," and taking "social" in a broad sense, perhaps such divine activity *is* operative in all quarters of the universe, exerting itself as a socializing influence on practically everything.

Q. That is just possible. Indeed, in certain scientific and philosophical circles it has become quite appropriate to speak of, say, a stone as a "society" of electrons and protons. There is, if you will, a kind of community even in a stone, a community of physical particles, but the "social activity" in this case, though indeed orderly, is not "divine." It is rather the operation of physical laws of cohesion, gravitation, etc., and I hesitate to identify such activity with God for the same reason that I hesitate to identify electrical energy with spiritual energy—though undoubtedly there is some fundamental kinship between them.

P. Then the pure in heart, when they see God, are really seeing a human creation, something which exists because humanity exists?

Q. The straightforward, though partial, answer is, yes. I must, though, go on to qualify it. You have noticed that an acorn, in the proper conditions, develops into an oak.

P. Yes.

Q. Would you be willing to say that the end-result (the matured oak) of this process of development operates on its initial stages, literally molding the acorn into the oak?

P. Hardly.

Q. It seems more reasonable, doesn't it, to say that the oak, not as a fixed and finished reality but as a potentiality or as a yet-to-be, is in some delicate sense one of the determinants of the growth-process which terminates in the *real* oak. Similarly, we must guard against the notion of an *actual* God operating from the first upon human organisms to civilize and socialize them into that communal Over-Soul which is the *real* God. Creation, as regards God and man, is bipolar. Man creates God as the acorn produces the oak. God creates

man in the more subtle sense of an as-yet-unreal oak assisting in the realization of the capacities of the acorn. Man, as a biological organism (acorn), has a vision of God, and God, as the *unrealized* or dream object of this vision, gently induces man to realize himself as a *Man* (oak), in societies in which Man is the divine actor and God the divine activity. And so God creates Man, and Man creates God.

P. You have reminded me of one of Jesus' sayings: Unless the seed be buried and die unto itself, it shall not live.

Q. A beautiful, tantalizing paradox, isn't it?

P. Yes, but it does have the effect of making your theology more familiar and plausible. It seems also to recognize your analogy between plant and human development. Just as there is no, and can be no, real oak until the acorn is buried and ceases being a mere acorn, so there can be neither man nor God (divine actor and divine activity) until man, the mere biological organism, dies unto himself and lives again in social concert.

Q. Only then does the plant of humanity come to its maturity and only then do God and manhood *really exist,* it seems to me.

P. So we are still working with the concept of a limited God?

Q. God certainly is limited in the sense of not being *actually* operative everywhere, and all the evidence points to that conclusion. But have you ever seen a perfect rose, P?

P. I think I have.

Q. Would you call it "limited"?

P. That would sound odd.

Q. Why?

P. Well, after all, it would have fulfilled its nature, in the delicacies of its contours, colors and fragrance. Why call it limited?

Q. Indeed, why? Considering God again as the social plant or flower of humanity—"the kingdom of heaven is within you"—he too, might be perfect, and it would be just as queer to call him "limited"?

P. So it seems.

Q. You see, orthodox people think that anything is "limited" if it is not everything—omnipresent, omnipotent, omniscient, etc. They think that God is limited, if he is not directly the sole author of every event and thing in the universe. Such a conception is childishly anthropomorphic and unjust to the divine nature. You might as well say the rose is limited for not being a redwood tree. By the way, is our rose any the less precious or perfect for not being a giant redwood?

P. No.

Q. Shall we say, then, that God is any the less precious or perfect for not being a cosmic giant, an inventor and operator of all existing things?

P. Perhaps no.

Q. Conclude then with me, P, that, in this sense, God is not "limited" even though he is not a nebulous, cosmic giant. There is another sense, however, in which the *actual* or real God is more limited even than the rose. The rose, as we saw, had "fulfilled its nature." But is present-day human society as complete a fulfilment of its own peculiar capacities or nature?

P. I should hope not.

Q. When God, if ever, is as fulfilled as the rose, who can say what the state of society will be? It would take the greatest poet's wildest imaginings to picture it. Within the embrace of a single social organism planets and constellations will lie. Instead of little Over-Souls belonging to this or that nation—or instead of a multiplicity of half-formed gods—a single society will extend between the antipodes of the universe, and a man's soul will be a system of cosmic transactions. God will be his soul. And this superman "will know not space nor time, nor any limitation, but will step across the sky, infinite, supreme—one with God!" In the love of God, man will have found peace.

P. You have sounded a strange note, in an age of chauvinism and impudent saber-rattling.

Q. Those are names, P, for the anti-social or diabolical activity—the sickness of the soul of humanity. That soul is still in an early stage of development where it is actually more an aggregate of conflicting elements, than the unitary social organism it potentially is—and bound *really* to be some day! Let the nationalists have their little day. Each fiercely self-pampering nation is as yet a seed. Some day they will fall and be buried deep in the soil of reality. They will die hard unto themselves, and will live again as harmonious members of a single divine organism. This may indeed be a far off, divine event, as the poet said, but the very inner logic of human nature is propelling us toward it—an inexorable growth which will gently and quietly annihilate all opposition.

Memorial Day

THE day dawned just as other days have dawned,
Except a Sabbath hush pervaded all the air,
With only sound of motors rushing by
To show that folk were keeping holiday,
When suddenly our village street
Was full of families, all dressed in Sunday best,
With faces eager and expectant look.
Then came the distant beat of drums and martial music
And the sound of many feet in solemn marching
To our little "City of the Dead."

The lads, who carried high the flag we so much love,
Had in their shining eyes the look of knights of old.
It was a goodly company that trod our village street
To pay their tribute to the nation's dead.
Children and youth, young men and men of hoary head,
All proud to honor those who fought
And bravely died in time of war.

But now, O Lord, we pray
Show us the way to peace!
Give us new heroes for this present day
With courage, loyalty and sacrifice,
Such as those brave men had
To whom we pay our tribute on this day.

MARY TWITCHELL BLAKELY.

BOOKS

The Social Meaning of Architecture

RAMESES TO ROCKEFELLER, THE STORY OF ARCHITECTURE. *By Charles Harris Whitaker. Random House, $3.50.*

THE TRUE dimensions of this book are almost as completely concealed by its subtitle, which describes its subject-matter accurately enough but gives no hint of its social and economic implications, as by the main title, which might mean anything. Mr. Whitaker does, indeed, tell the story of architecture from the pyramids to Radio City. His qualifications for that task are exceptional. He was editor of the Journal of the American Institute of Architects for fourteen years, and is the author or editor of a dozen technical books about architecture. The record as he gives it is not cluttered with many details, but is enriched by comment and interpretation. There are plenty of histories of architecture that give more information about particular buildings, but there is none that presents a more fascinating account of the relation of building to the development of civilization.

The decline of architecture began, says Mr. Whitaker, when there began to be architects—that is to say, when the designer of the work became self-consciously an artist rather than a master craftsman and when he began to consort with his princely patrons instead of with his masons and carpenters. The result was the construction of a mass of ornate imitations and insincerities, buildings which were pretty pictures but had no proper root in the purpose they were designed to serve or in the society which supported them. But the basic defect which vitiates building in the grand style is the economic injustice which it represents. "Palace and hovel were rising side by side, for there was no way to get palaces save by putting the multitude in hovels. Up to the sixteenth century (and long after, for many) the English worker lived in huts made of turf, or of wattled branches or rushes daubed with clay. Histories of architecture usually ignore this part of the story, save to refer to the picturesqueness of the mud-walled thatch-roofed dwellings still to be seen. They are prone to touch this part of the building story but lightly, until the moment when a layer of bourgeois tradesmen or renters manage to get enough money to have a house that would at least have a faint flavor of the aristocracy that is architecture's. King and priest, however, were at the same old game in England. Their ways had not changed. The vast class of peasants and workers were slowly being dispossessed of land, although the manorial system still left them some common rights. In the end, they were to become payers of rent and nothing more."

But the tyranny which grand architecture represents did not begin with modern capitalism. Gothic does not escape caustic criticism. "If one looks at Gothic with no fear of facing the tale as a whole, one finds it pretty hard to make out a case for a glorious day of religious faith. Faith in what? Faith in the gains of the manorial system, and faith that one day there would be nothing but landlordism and comfortable living, for owners, from rents? It was a day of great advertising for the church. The part played by the craftsmen was sublime. They denied nothing in their quest for building rightness. The sermon on the mount, however, was now completely denied by the church. How could it be reconciled to the plain truth that the many would have to live in wattled huts, while Lord and priest robbed them at every turn? If taxes to build palaces and tithes to build churches were not robbery, what were they?"

This is, of course, very explosive doctrine. Bring its application down to modern times, and what judgment does it require upon our most honored specimens of building? The author does not hesitate. His dicta in regard to American architecture are harsh. Our churches have gone meaninglessly Gothic, our banks are irrelevantly Doric, our public libraries are imitations of Renaissance palaces designed before there was a printed book in the world. McKim and his colleagues were salesmen of adapted importations. Goodhue, a great creative designer, realized that "a real Gothic church could no longer be built," but he gave the best possible imitations. Cram is not mentioned. Richardson is treated respectfully, and enthusiasm is reserved for Louis Sullivan. But the basic criticism of American building is that it rests upon a false foundation of debt and fictitious land values. How keenly this critic and historian of architecture analyzes the social and economic dilemma which all our current building and housing projects encounter, can best be shown by a quotation:

"It is time to attempt two definitions for architectural realists, and they shall be these:

"Slums are those human habitations occupying areas where land has not yet risen to a price that will enable the owner to sell for as much as he thinks he can get by waiting for the growth of or changes in the town or city such as will create that demand for his slum land by which alone the price can be raised. In the meantime, slums can be rented to the poor, taxable values kept down, and if things do not get too bad the owner may be able to pay taxes out of rents—there is no upkeep and depreciation—trusting that some favorably located public or private improvement will some day send up the price of his land and give him his profit. It is a sordid tale and so full of tricks and evasions that a fair volume would be needed to describe them. The whole operation, even under the present chaotic order, is a net loss to everyone save the landowner, whose loss is only avoided by taking advantage of the community, if the chance occurs. He then puts the increment in his pocket and the operation helps to swell the net land debt of the community.

"Skyscrapers, on the other hand, are buildings, the first purpose of which is to enable the individual, or group, to cash in on land where, by reason of the swarming of the right kind of people, the price and the assessed tax value have risen so high that the owner must either cash in, if he can, or else build a building big enough to earn a profit on the new higher land price. . . . This tale, like that of the slums, is equally full of tricks and evasions, of gambles and swindles (many skyscrapers appear to have been built for no reason save the sale of the bonds!), and the net effect on the community, in terms of money, is more disastrous than the effect of the slums."

And so this book, which began as a story of architecture, becomes in effect an architect's plea for a social revolution which will free men from their burden of debt and interest based upon the private ownership of socially created values and upon the holding of a land monopoly by the few, and give opportunity for the building of "a fine and pleasant world" in which good houses for all will be the natural expression of a good society.

W. E. GARRISON.

Books in Brief

PUZZLED AMERICA. *By Sherwood Anderson. Charles Scribner's Sons, $2.50.*

Hither and yon, through villages and countrysides and industrial centers, Sherwood Anderson wandered, talking with the most ordinary people he could find. There are a great many ordinary people in the United States and one need not search far to find them. The only advantage of wandering was that

it gave opportunity to take samples in various communities. Neither was it necessary to make any special effort to select persons whose lives had been definitely affected by the depression, for everybody's life has been affected by it. The book is the record of these observations and conversations. The picture that it presents is, *ex hypothesi,* fragmentary and confused. No generalizations are attempted, except in the title. Here are some sample Americans; look them over; draw your own conclusions. One inevitable conclusion is that these Americans are not only puzzled by the calamity that has befallen them, but also surprisingly patient and good-natured about it. There is little evidence of panic and none of revolution. "Puzzled" America is right. And Anderson seems as much puzzled as any of his characters.

A History of American Foreign Relations. *By Louis Martin Sears. Revised and enlarged edition. Thomas Y. Crowell Company, $3.50.*

Several important chapters have been added to the history of American foreign relations since the first publication of Professor Sears' competent survey eight years ago. In this new edition he has brought the record down to date. Criticisms and evaluations are indulged in only sparingly, and then from the standpoint of a cautious liberalism. The author's point of view, in so far as it is disclosed, is marked by neither a doctrinaire internationalism nor a narrow nationalism. He is, for example, of the opinion that the matter of joining the League of Nations is not at present a live issue, but that "as the common interests of mankind become increasingly compelling as against the localized or selfish aims of nationalism and imperialism, the United States will increasingly cooperate with the league in all matters of international concern." Full bibliographies and a chronological table are aids to further study.

The Legal Status of Church-State Relationships in the United States. *By Alvin W. Johnson. University of Minnesota Press, $3.00.*

The newly revived interest in the relations of church and state—springing from the increasing participation of a socially conscious church in political issues at home and from the spectacle of tensions between secular and spiritual powers under the totalitarian governments abroad—gives special pertinence to this factual study of certain specific aspects of that relationship in the United States. Half of the book is devoted to a detailed study of the history and present status of the question of Bible-reading in the public schools and the fostering of religious education by excusing pupils from school for such instruction and giving them credit for it. Other topics treated include public aid of sectarian schools (especially important in view of the pending issue in Ohio, the early stages of which are here recorded), the employment of sectarian teachers (unfortunately with no statistics regarding present conditions), free transportation and textbooks for pupils in private and parochial schools, religion in Indian schools, anti-evolution laws, and Sunday legislation. An immense amount of pertinent information is assembled and classified, with accurate documentation.

Rich Man, Poor Man! Pictures of a Paradox. *By Ryllis Alexander Goslin and Omar Pancoast Goslin. Harper & Brothers, $1.00.*

In primer style and with many pictorial diagrams to drive home the statistical facts upon which the argument is based, the authors describe the present economic condition of the country, tell how we got that way and why we could not possibly have avoided getting that way under the haphazard profit-motived system of industry that we have had, and point the way to recovery by the public ownership of basic industries and natural resources. The book is not, in so many words, propaganda for socialism, but the degree of public ownership which it advocates would come little short of that. Assuming the accuracy of its statistics with reference to the relative efficiency of public and private enterprises—which are succinctly stated and vividly diagramed, but not documented—the argument is persuasively stated. Anyone with the I.Q. of a normal twelve-year-old ought to be able to follow it. The volume is sponsored by the People's league for economic security, and is issued under the supervision of an editorial committee composed of Stuart Chase, Henry Pratt Fairchild and Harry A. Overstreet.

CORRESPONDENCE

The Situation at Connecticut State College

(See editorial on page 715)

Editor The Christian Century:

SIR: When I motored in here on Saturday afternoon for a week-end appointment at the Storrs Congregational church, I found a "hot spot" on the issue of the right of assemblage and freedom of speech among the faculty and students of the Connecticut State college. It is a story of national import. On Wednesday, April 17, following some minor irritations due to the activities of a small group of "Social Problems Club" students, the board of trustees of the college had passed the following resolution:

"That any formal public agitations or formal public discussions on the campus promoted by individuals on the college staff or individual students, which reflect upon the college military instruction or training will subject such individuals to cause for removal."

I am informed that the adoption of this resolution was preceded by a hasty consideration only, in the absence of Governor Wilbur Cross, the ex-officio chairman of the board, and over the protest of President McCracken of the college. But it was passed! And ever since its passage the fat has been in the fire. Well tempered resolutions of protest have been passed by the faculty and the student senate. The Campus, the student publication, has carried courageous and responsible editorials upon the issues involved. The local policy throughout has been to protest in a worthy but emphatic manner through these regular channels.

In the meantime, all the New England colleges have been waking up to the issue. The "Social Problems Clubs" and the "Liberal Clubs" and other groups in other colleges and universities saw far more than a local or even a Connecticut issue in this resolution, and so, without invitation from any representative group at Storrs, arranged to bring here on this afternoon petitions of protest from hundreds of students in other colleges and universities to present to President McCracken for transmission to the board of trustees. They also announced a public protest meeting to be held at Storrs. The first impulse on the part of a few Connecticut State college students and faculty was to block these "agitators" at the entrance to the campus on the basis of ability to settle a local problem locally without "outside interference." This foolish reaction had largely passed by Saturday evening, chiefly due to the visit of an advance guard of two students from Wesleyan and Yale who had come to explain the nature of the proposed visit. The mood of the college had become one of courteous hospitality to visiting students from other colleges by reason of local level headed student leadership. No advance arrangements had been made, however, by Saturday evening for the place of the protest meeting. Three possibilities were open: The armory and gymnasium on the campus; out of doors on the campus or off the campus; or the Congregational church alongside the campus—the only church for several miles in any direction in this beautiful countryside.

Members of the student senate sensed the potential danger in

the first and second possibilities and asked J. Garland Waggoner, the minister, for the use of the church building. I rejoice to have seen a clear-headed young minister wheel into action in a potentially dangerous situation. Immediately calling his church trustees and standing committee together in joint session at the suggestions of student leaders on Sunday morning at 9:30, he presented to them the following resolution:

"Since the members of our church have publicly affirmed their sympathy with the following purpose:

In the love of Truth
And in the Spirit of Jesus
We are united for the Worship of God
And the Service of man.

"And since it is reported that the representatives of some twenty-six colleges and universities in New England plan to come to Storrs tomorrow because they feel that the right of assemblage and free speech are being jeopardized on this campus; acting in my capacity as minister of this church, I recommend to you, the standing committee and board of trustees meeting in joint session, that we offer to these visiting friends the hospitality of this church as an open house of assemblage for a free discussion of the issues involved, in the love of truth and in the spirit of Jesus.

"It is my belief that this church can thus render a distinct service in relation to one of the most critical issues in America today."

The joint meeting debated the issue and adjourned for morning worship without agreement, to resume its session at 8:30 that evening. Characteristic trustee reactions were present: fear of danger to the building, fear of financial loss in the immediate statewide campaign to clear off the debt on the property, an unwillingness to allow the church to be drawn into a "strictly college matter," personal involvement, and also—forthright readiness to go ahead and take the consequences. Permission on the basis of the students' request was finally granted and this afternoon the meeting was held. We sat in; the church is "all beautiful within" as well as without, and instantly gave tone to the meeting.

And so these are the dangerous "reds," the "agitators" who have been flaunted by Russia! Nonsense! Nothing of the kind. I listened intently to every speech. Mrs. Edwards took careful notes —the hearing and the record show only a clean-cut, clear-headed, well organized American student effort to maintain the rights of assemblage and freedom of speech. Keen words were spoken, of course, straight-from-the-shoulder words with the sharp directness of youth—truth that cut into the heart of the matter. The petitions having been presented to the president by selected delegates from each of the visiting colleges and courteous treatment having been accorded and accepted by all, the student cars rolled away again.

Evening is descending now upon the rounded hills; the peepers are piping in the marshes. What might have been a day of bloodshed has been made a day of civic education and achievement, with courageous students giving able leadership, a Christian church being used as the seat of a free discussion and a Christian minister on his job.

"In the love of truth . . .
And in the service of man."

Now, what will the college trustees do?

Storrs, Conn. RICHARD HENRY EDWARDS.

Newspapers and War Incitement

EDITOR THE CHRISTIAN CENTURY:

SIR: Newspapers in the past have been subjected to little regulation owing to our devotion to the cause of free speech and freedom of the press. Yet it is unthinkable that so much license as certain members of the press have become accustomed to use will be permitted indefinitely. We shall come to regard our newspapers as public utilities, distributing most of the nation's intellectual daily bread, and therefore properly subject to regulation.

Congress is wisely seeking to discourage war by limiting the war-time profits of certain industries, the munitions makers in particular. Yet the sensational newspapers which color, exaggerate and distort the news in times of dispute between nations probably do as much to start wars as the munitions makers. This mischief is done, and the profits are reaped from it, in advance of the declaration of war; hence the war-profits act will be ineffective here.

Congress might well extend the scope of the act to include newspapers, and then give the President power to declare the act in force whenever in his judgment a situation threatening war has arisen. This is a good starting point if we are in earnest about discouraging war.

Another possible means to this end is worth considering. The law against libel puts a wholesome restriction on newspapers in one sphere. The use of this restriction might well be extended. Libeling an individual is no more culpable than libeling a nation—less so if the latter offense is committed at a time when war passions have been stirred.

Our government could, on its own responsibility, establish a commission or court where the official representative of a foreign nation could call any of our newspapers to account and claim damages for misstatement of facts. The reasonableness of such provision would appeal to thoughtful people over the world and the example it set would doubtless be followed by other peace-seeking nations.

Denver, Colo. F. S. KINDER.

The Question Box

What is the meaning of Paul's words in I Corinthians 11:30, "For this cause many among you are weak and sickly, and not a few sleep"? J. L. B., Mason City, Iowa.

THE second portion of the chapter cited is devoted to the subject of the Lord's supper and its proper observance. The apostle was distressed by the fact that some of the members of the church at Corinth treated the ordinance as if it were an occasion for feasting and social indulgence. They brought their own provisions, and divided into cliques and coteries for the enjoyment of food and drink, as the result of which some of them were surfeited and some drunken. In such orgies the poorer members of the congregation were unable to participate, and the occasion was a disgraceful mockery of the holy communion of which the Master had spoken. Their homes were the places for commonplace meals, rather than the assemblies of the church of God, where reverence and dignity should prevail and there should be no distinction between rich and poor.

They only needed to recall the solemn incidents of the night in which the Lord Jesus instituted this observance. It was the night of his betrayal, and the most sacred of the interviews which he shared with his friends. He had told them that this simple participation in the act of fellowship was a symbol of his sacrificial death, manifesting to the participants and to all who witnessed it the tremendous fact of his death until he should return. What a sacrilege then to treat it lightly, or to make it the occasion of self-indulgence! It was to make oneself a partaker in the guilt of the Lord's crucifixion. It was to offer an unpardonable affront to the Son of God, and to all who rightly esteemed the communion of saints. The apostle felt deeply the shame of a careless and undiscriminating partaking of the elements of the Savior's passion. Such an indifferent and irreverent participator in the holy mystery of the feast of memory inevitably brought down judgment on himself, blind as he was to all the solemnity and beauty of the rite.

It is not strange therefore that Paul attributed the sickness of some of the members of the Corinthian church, and the death of others, to their pagan attitude toward this the most serious and inspiring act of Christian worship. For in these afflictions and tragedies he perceived a fitting consequence of the levity with which the austere and hallowed observance of the Lord's supper had been desecrated. If the disgraceful orgies of some of the early churches in their celebration of the communion are happily a thing of the past, nevertheless there is always danger that participation may be a negligent and indifferent compliance with a customary rite, and therefore as meaningless as any secular occupation. For this reason "let one examine himself, and so let him eat of the bread and drink of the cup." H.L.W.

XUM

NEWS *of the* CHRISTIAN WORLD

Is Buddhism To Aid Pan-Asiaism?

Attendance of Monks from Japan at Hindu Conference Gives Rise to Rumors—Jubilee Plans

(Correspondence from India)

NAGPUR, April 29.—The Hindu Mahasabha (congress) is an organization representative of Hindus living in all parts of India which concerns itself with the promotion of the religious and political interests of Hindus. A new feature of this year's annual meeting, held last week in Cawnpore, was the presence of a fairly large number of Buddhist monks from Burma and Japan. The president of the gathering was a Buddhist monk from Burma, the Rev. Mr. Ottama. In his presidential address he maintained that Buddhists were an integral part of the Hindu community. He said that Buddha was a Hindu of Hindus and that he never rejected Hinduism. He considered that the proposed separation of Burma from India by the British was a deliberate step toward the dismemberment of the Hindus and a grave menace to the ancient Aryan culture which had existed in India through long ages extending over a millennium. He advocated the cultivation of friendly relations with the Buddhist nations of the east with the idea of building up a Pan-Asiatic federation. The presence of Japanese monks at this congress and the rumors that have been reaching us about the plans that Japan has for bringing under her protecting wings the nations of the east make one wonder whether we are seeing the beginnings of a Pan-Asiatic alliance against western imperialism.

* * *

German Missionaries Hard Pressed

Under the Leipzig mission, Schleswig-Holstein mission and the Gossner mission there are at the present time about 40 missionaries of German nationality working in different parts of India. Under the new rules introduced by Hitler these German mission boards have to deposit all their money in the state bank and only as the state gives them permission can they send out money to India and other countries. The amount allowed to be sent thus is greatly restricted, and in some months no money whatever is allowed to go out. This has created great difficulty for these German missions, missionaries having no money for their personal expenses and the amounts hitherto given as subsidies to the Indian churches connected with these missions having been stopped. The British, American and continental missions working in India, though they themselves are passing through financial difficulties, have generously come forward and placed loans at the disposal of the German missions to enable them to meet the present distressing situation. The good offices of the International Missionary council are being used to improve the situation. The amounts now given by other missions are considered as loans; but it is doubtful whether the German missions will be able to repay them.

* * *

King's Jubilee to be Celebrated Widely

Great preparations are being made in all parts of India for celebrating the completion of 25 years' reign of King George V. A jubilee fund has been inaugurated for helping red cross, leprosy relief and other activities designed to bring better living conditions for the people of India. Over Rs. 3,000,000 have already been subscribed by the public in India to this fund. The heads of Christian churches have issued circulars asking Christian people to hold special services of thanksgiving and prayer on that day. The leaders of the Indian National congress have made it clear that while they have great respect for the person of his majesty the king, they cannot take any active part in the jubilee celebrations, as the administration of the government of India associated with the name of his majesty is in many respects not for the highest welfare of the people. At the same time they will not give offense to the British in India by opposing the jubilee celebrations in any way. They will only abstain from participating in the celebrations.

* * *

Dr. Laubach, of Philippines, Studies Literary Problem

Dr. F. C. Laubach, for several years a missionary in the Philippines, who has met with some success in devising an easy method of teaching illiterates to read, has recently been in India carrying on some experiments regarding the application of his methods to some of the Indian languages. He is hopeful about working out some simple charts for Hindi and Tamil—the two Indian languages on which he has been working. His method is to pick out the "fundamental letters" in the alphabet of each language and frame a number of "key words" containing these letters. With a few lessons given with the aid of a simple chart based on these key words and letters an illiterate person is able to read quickly. His experiments are attracting some attention among Indians, as the problem of illiteracy in India is of a colossal nature, nearly 92 per cent of the people being unable to read and write.

During the last ten years the rate of increase in literacy in India is the magnificent figure of one per cent! Taking into consideration the rate of natural increase of the population also, one is not sure whether the net result of progress in literacy is not in fact progress backward! Anyway, even at the present rate of one per cent increase in ten years, it would take 920 years before illiteracy can be removed from India. So long as the present administration finds it possible to make available only a very small percentage of the public revenue for promoting mass education, the lion's share being needed for maintaining the army and the highly paid public service, the rate of progress of literacy in India is bound to be disappointingly slow indeed.

P. OOMMAN PHILIP.

Churches Held Social Apostates

Present Troubles Laid to World War and Economic Record by Church Federation Executive

(Correspondence from Philadelphia)

PHILADELPHIA, May 13.—"The present state of organized religion is a fitting aftermath and the inevitable consequence of the apostasy of the church in these recent decades, not theological apostasy, something infinitely more vital, the apostasy of the spirit," declared Dr. E. A. E. Palmquist, executive secretary of the Philadelphia federation of churches, in his annual report. "Did not the church join hands with the state in the wholesale murder of millions? Has not the church been part and parcel of an economic and social system out of which the war grew? Has not the church departed sadly from the simple teachings of its humble, devoted, sacrificial Founder? Can we expect anything but chaos in a world where organized religion has such a record? This problem must be approached unitedly." Dr. Ivan Murray Rose, of the First Baptist church, succeeded Dr. Charles E. Schaeffer, Reformed and Evangelical executive, who rendered three valuable years as federation president. Walter Lee Sheppard and Dr. Robert C. Wells, Methodist district superintendent, were named vice presidents.

* * *

Volunteer Hospital Visitors Solicited

Dr. J. Henry Harms, chairman of the department of service to local churches, has asked for volunteer ministers to give half a day a month to visit assigned hospital wards. During the year the names of 2,000 new families have been placed in the hands of pastors. Dr. George Emerson Barnes, chairman of the department of interchurch relations, reported distinct gains in church comity, such as the withdrawal of the Evangelicals from Phil-Ellena in favor of the Universalists. Dean Percy R. Stockman, chairman of the department of civic interests, praised the cooperation of police and district attorney against the sale of salacious literature. In the campaign against undesirable motion pictures, he said, "the executive had the privilege of discussing from the same platform with a Roman Catholic priest the motion picture situation. (The devil seems to be the only one who is able to get the Protestants and Roman Catholics to cooperate. When he becomes vicious enough, we forget our differences and act as brethren.)"

* * *

WFIL Establishes Radio Advisory Council

For the first time in the history of American radio, a local station has shown the courage and foresight to adopt a policy upon religious broadcasting similar to that of the national networks. WFIL of Phila-

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delphia has begun a new policy by which no church service will be picked up, and no compensation accepted by the station for religious programs. Among the churches to go off the air by this change were Dr. Alexander MacColl's Second Presbyterian, Dr. Milton Harold Nichols' Arch Street Methodist and Dr. Ross Stover's Messiah Lutheran. (Dr. Stover, however, protested vigorously and organized a strenuous propaganda with 750 letters to the station, many threatening to boycott the Strawbridge and Clothier department store, its proprietor!)

Recognized leaders in the different faiths will now give weekly religious messages with a universal and not merely sectarian or denominational appeal. In addition, WFIL will continue to carry the religious programs of the NBC blue network, and has instituted an advisory council on religious activities, with three members representing Protestant, Roman Catholic and Jewish churches.

* * *

Dr. Speer Offers To Resign

"If I am in the way of uniting our church in this great enterprise of foreign missions, let me say that this obstacle will be removed," said Dr. Robert E. Speer, secretary of the Presbyterian board of foreign missions. "I do not know of any of our missionaries who do not believe wholly in the deity of Christ or in the inspiration of the Bible." Dr. Speer addressed mass-meetings in First church, Woodbury, N. J., and in the Chambers-Wylie church, Philadelphia.

* * *

Another Minister To be Tried

On charges similar to those against Dr. Machen, the presbytery of West Jersey voted, by 52 to 40, to place Rev. Carl McIntire, of the Collingswood church, on trial, ignoring, it is alleged, the complaint signed by 30 members of the presbytery, more than the required one-third, and entered with the synod of New Jersey for hearing in October. Considerable bitterness ensued, and alleged "manifestation of tyranny" by the majority in adopting the charges without reading or debate. He is the second member of the Independent board for Presbyterian foreign missions to be brought to trial.

* * *

Admiral Sims Suggests Way to World Peace

Admiral William S. Sims, retired, who commanded American naval forces in European waters during the world war, visiting his sister at Haverford and speaking at Haverford college, suggested as a way to insure peace: "In time of a European war remove all protection of American trade abroad. Let ships be operated at the risk of owners. Insurance and freight rates will rise. The profit motive will be eliminated, and the chances of getting involved in the war minimized."

* * *

Philadelphia Will Miss Retiring Pastors

Two of our most prominent and popular preachers, who have recently resigned, were tendered a testimonial luncheon at the Bellevue-Stratford by the federation of churches: Dr. M. Joseph Twomey, of the Grace Baptist temple, founded by the late Russell H. Conwell; Dr. Robert B. Whyte, co-pastor of the First Presbyterian church, mother shrine of American Presbyterianism, who after 12 years here has accepted a call to the Old Stone church, Cleveland. Now today's news tells of the resignation of Dr. William Beatty Jennings, of the First Presbyterian church, Germantown, after 29 years, to be effective November 1. This fall he will be 76.

* * *

Appreciation for Dr. MacCallum

On the silver anniversary of his Walnut Street Presbyterian church pastorate, Dr. John A. MacCallum was presented with a check by his appreciative congregation. Early champion of such "unpopular causes" as birth control, civil liberties, etc., he has been for two years president of the Contemporary club and for 16 of the Philadelphia housing association.

* * *

And So Forth

An upstate report tells of a pastor who refused, it is asserted, to bury a CCC worker because he had not paid up his church dues. County relief made available from the slim family insurance the charge of a brother minister of $10 for his fee and $8 for the church and the tolling of the bell.

Dr. George W. Richards preached the "marriage sermon" at the merger of First and St. John's Reformed and Evangelical churches, to be known as "Old First Church," with Dr. G. H. Gebhardt as its pastor and a membership that now numbers nearly 700.

CHARLES DANIEL BRODHEAD.

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Red Hunts In Central West

Universities of Chicago and Wisconsin Agitated—Relief Crisis Acute—Dr. Frost Dies

(Correspondence from Chicago)

CHICAGO, May 21.—Last Monday the committee of the Illinois senate appointed to investigate alleged red propaganda and subversive teaching in the colleges and universities of Illinois moved in on the University of Chicago and held a one day hearing which, it is announced, will be reopened today. Much of the time was spent listening to Mr. Charles R. Walgreen, the nationwide dispenser of drugs, liquor and what-have-you, whose charges that his niece had been subjected to communistic influence precipitated the investigation. The investigation had its gay aspects, as when the question was raised whether Prof. Gideonse, charged with the grave offense of requiring his students to read the communistic manifesto, was the man who placed the Bibles in hotel rooms. Mr. Walgreen thought it might have been his father, "the old-fashioned kind." And the professors must have got a laugh out of Mr. Walgreen's charge that "this so-called freedom of thought is turned into the skilful molding and warping of the plastic, non-resistive minds of young students." A lot Mr. Walgreen knows about students!

The answer of the university to the charges and insinuations was a general denial that there was any communistic teaching in the university or that any member of the faculty was a communist; an insistence that social subjects must be studied, so far as possible, with the same objectivity and dispassionateness as obtains in the physical sciences; and the presentation of an impressive list of public services in time of peace and war rendered by the university and members of its faculty. President Hutchins, Mr. Harold H. Swift, president of the board of trustees and vice-president of the Swift packing company, and Prof. Charles E. Merriam, head of the department of political science, were among those who made statements.

* * *

"Silver Shirts" at Wisconsin

The state university of our neighboring state, Wisconsin, also is under attack. The other evening a group of "silver shirts," acting under impulses unquestionably received from outside the university, broke up a meeting of the League for Industrial Democracy and ducked its speakers in Lake Mendota. Last Friday night President Glenn Frank called a special convocation of the university at which he and Deans Garrison and Sellery refused to take a light view of the occurrence. It was appraised, rather, as a stepping stone toward widespread violence and fascism. Dean Sellery characterized the event as "the most disgraceful thing ever perpetrated in the university," and President Frank scourged "the current hysteria that is being whipped up by certain forces which, under the pretense of defending Americanism, are debasing and defeating every principle of the traditional Americanism our fathers bought with their blood and sacrifice."

* * *

Relief Crisis Acute

Twice since my last writing the Illinois legislature has refused to pass with the necessary majority for an emergency measure the revenue bills required to provide the state's share of relief funds and, consequently, federal funds are still held up. The situation is becoming desperate. Relief stations are closed in almost all parts of the state; there have been thousands of evictions; 15,000 transients are thrown on the street by the closing of shelters and camps; processions of unemployed have been held, and there is grave fear of rioting.

* * *

Professor Frost, Blind Astronomer, Passes

Last Tuesday afternoon Professor-emeritus Edwin Brant Frost, former director of Yerkes observatory, noted scholar, famous astronomer, and great man, passed away. For nearly 20 years he had been blind. "I should have no cause for complaint," he used to say, "as I have perhaps been privileged to see more than is allotted to the average individual." And he had. For even in his blindness his eyes were open to much to which the eyes of many others are closed. He was a man of profound religious faith and experience. In the memorial service held in the University of Chicago chapel Dean Charles W. Gilkey read Dr. Frost's favorite scripture, the 19th psalm, and the closing paragraphs of his lecture "Fragments of Cosmic Philosophy," delivered in Mandel hall in 1930. The address was given by Dr. Edgar J. Goodspeed, a close friend of many years standing, and in it he laid stress on Dr. Frost's personal qualities rather than his eminent scientific achievements. "Classical scholar, lover of nature, student of crickets and the nebulae, Dr. Frost was above all a great friend," said Dr. Goodspeed.

* * *

Methodist Bishops Meet

The semi-annual meeting of the board of bishops of the Methodist Episcopal church was held during the past week, May 15-19, in the Union League club. World peace, the correlation of Methodist activities among youth, and the careful consideration of Protestant policy affecting controversial issues of economic and social reconstruction, property rights, personal and civic liberty, and such matters were in the foreground of discussion. Bishop Ernest Lynn Waldorf, of the Chicago area, in presenting a report on the missionary and benevolent work of the church, urged the formation of a new board of social action.

* * *

And So Forth

The Illinois Congregational conference and the Chicago Baptist association both held annual meetings during the past week.

Plans are being made for the observance, on June 9, of the 40th anniversary of the pastorate of Dr. Johnston Myers in Immanuel Baptist Church. Three pastors' institutes will be held in Chicago the week of July 29-Aug. 4: that of the U. of C. divinity school, Chicago seminary and the Disciples Divinity house; and those planned by Garrett institute and the Presbyterian seminary.

CHARLES T. HOLMAN.

Housing Blocked By Speculation

Fictitious Land Values Held Obstacle to Low Cost Homes for Poor—Split Over "Margery"

(Correspondence from New York)

NEW YORK, May 18.—The annual luncheon of the United Neighborhood Houses association was held at the Hotel Commodore on Thursday. Mayor LaGuardia, who was to be the chief speaker, was called to Washington so he could not appear on the program as had been planned. However, Charney Vladeck of the Jewish Forward acted as pinch hitter and did an exceedingly good job. Mr. Vladeck make it perfectly clear that there could not be any real solution of good housing for the masses of the city until the real estate interests were willing to be satisfied with less than fictional values of property. In this real estate speculation he found the seat of most of our housing trouble. The program was enlivened by the presence of Bernard Deutsch, president of the board of aldermen, who had to listen to several sarcastic references to the aldermanic relief inquiry which he had sponsored. However, he gave a good account of himself saying that he had come to this meeting of social workers in a "spirit of pure deviltry." The United Neighborhood Houses association brings together in a kind of federation nearly all of the settlements and neighborhood houses of the city. It has been most effective in getting united action on problems common to all of these agencies.

* * *

Psychical Research Forces Split

Controversy in the ranks of the psychical researchers resulted in the discharge of Dr. Frederick Bligh Bond as editor of the journal of the American society this past week. The issue was the genuineness of the fingerprints which have been part of the supernormal phenomena produced by the mediumship of Mrs. Crandon of Boston. The American society for psychical research has vigorously upheld these fingerprints but this week Dr. Bligh Bond in the May issue of their magazine declares them fraudulent. This promptly resulted in his discharge and the issue of a supplement to the May number of their journal defending the "Margery" mediumship.

* * *

New Youth Magazine

Growing out of the youth conferences held this past winter and particularly out of the one held at Riverside church a few weeks ago a new magazine has been started. This is a modest little publication of eight mimeographed pages filled with news of Christian youth as it faces the challenge of these critical days. It is hoped that the mimeograph will soon give way to the printing press. The name is "A New World" and its headquarters is 71 West 23rd street.

* * *

Another Mimeographed Paper

There is another mimeographed periodi-

cal which is well worth reading. It is called the "Green International Bulletin" and is published at 132 East 65th street. In the last number we note a quotation from a correspondent in Japan who describes the use he has made of this publication and then he adds that a Japanese paper was recently suppressed by the police because it carried a translation of The Christian Century's article, "If War is Sin."

* * *

Cooperative Rally

Further evidence of the increased interest in the cooperative movement recently mentioned in these columns is shown by the cooperative rally which is scheduled for May 30, 31. Among the speakers listed are Dr. Horace M. Kallen, Dr. J. P. Warbasse and Rev. L. T. Hosie. The sessions are to be held at the Russell Sage foundation on East 22nd street. The eastern cooperative league will hold a conference at Massachusetts State college this summer.

* * *

Dr. Speer Attacked

The Presbyterian ministers of the country are being circularized with an attack on Dr. Robert E. Speer and the board of foreign missions of the Presbyterian church prepared by Rev. Carl McIntire, pastor of the Collingswood, N. J., Presbyterian church. The Machen group in this denomination are leaving no stone unturned in their efforts to cripple the regular missionary work of the church. It is understood that if and when they can get a going independent foreign board they will proceed to set up rival agencies to the other boards of the church.

* * *

Hungarian Church Anniversaries

The First Magyar Reformed church under the shadow of Cornell medical center is celebrating three anniversaries this year. The work was begun 80 years ago when Kossuth visited the United States. Forty years ago the members of this church formed a permanent organization and 20 years ago the new building was erected.

EDMUND B. CHAFFEE.

California Congregationalists Urge Repeal of Exclusion Act

Meeting in Los Angeles May 14, the Southern California Conference of Congregational churches passed a resolution proposing "that the church members under its jurisdiction be urged to build up public opinion favoring the repeal of the exclusion act, and that the entrance of orientals into this country be permitted on a quota basis." The resolution notes that "our racial integrity could be adequately protected by repealing this exclusion act and at the same time permitting orientals to enter the United States on a quota basis which would limit Japanese immigrants to a maximum of 185 a year, Chinese to 105 a year, and Hindus to 100 a year." (State department statistics.) Another resolution was passed urging church members of the conference to support the west coast Fellowship of Reconciliation in its effort to secure 10,000 signed commitments to repeal the exclusion act, and admit Asiatics on the quota basis—these 10,000 pledges to be handed over to Kagawa at a mass-meeting in Los Angeles when he arrives next year.

Southern Baptists Meet in Memphis

Social Issues Gain Increasing Attention —Proposal for Social Research Bureau Supported

(Special Correspondence)

MEMPHIS, May 18.—The Southern Baptist convention at Memphis struck a new stride. With an average hourly attendance of 8,000, which on two occasions reached beyond the 10,000 mark (around 4,000 registered messengers); with statistical increases all along the line; with a deepening social note and widening cooperation; with gratifying reduction in debts; with re-emphasis on missions and education; and with only slight readjustment of its machinery, Southern Baptists carried through their best annual meeting.

Membership and Income Increases

"Moving Out of the Valley" was the statistician's word, which was justified by a net gain in membership of 103,124, bringing the total to 4,277,052, a reduction in debts amounting to nearly a million dollars, and an increase in all offerings of $1,363,915. The Hundred Thousand club, championed by Frank Tripp of St. Joseph, Mo., has since its inauguration raised $297,338, which has been applied on the debts of the several agencies. The largest single reduction in debt has been on the foreign mission board, which profited by the sale of property in Rome, Italy, to the extent of some $300,000 and now owes only a little more than half a million dollars.

The highest hour of the four-day sessions was on the opening night, when George W. Truett, president of the Baptist World alliance, Dallas, Texas, and J. H. Rushbrooke, executive secretary of the alliance, London, England, delivered addresses which reviewed the significant repercussions of the Alliance quintennial meeting in Berlin last summer and set forth the objectives of Baptist cooperation in 60 nations of the world. They sounded out the Baptist convention for a free church in a free state and entered strong pleas for racial brotherhood and the abolition of war.

The convention president, M. E. Dodd of Shreveport, La., after a six months' visitation of mission stations in the orient, had already stirred the audience in his annual address with "The Stewardship of Ideas" in which he offered similar accents. If solicitude has sometimes been felt for Southern Baptists' concentration on their own tenets, groups and enterprises, it is possible that the most skeptical experienced relief over expanding horizons, broadening contacts, awakening sympathies and increasing social consciousness.

Social Redemption Stressed

This new appreciation of the gospel of social redemption was perhaps emphasized most impressively in the annual sermon, delivered by J. B. Weatherspoon, a professor in the Louisville seminary, who had just returned from a world tour. He stressed the ethical and social character of Christianity in a thoughtful message which gripped the multitude. One caught this

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emphasis also in many of the speeches of the returned missionaries, particularly in the words of Dean J. B. Hipps of Shanghai Baptist college and Everett Gill of Bucharest, both of whom set a new high standard for such speeches. Even the home board forces became imbued with the same idea.

There is not, however, among Southern Baptists a unified understanding of the social implications of their religion, and they have not achieved a completely definite program of application. Many intense individualists distrust anything save personal regeneration, or feel that social application obscures conversion, and so are unwilling to extend their concern to social improvement, unless it be to rid society of the liquor traffic and to lend aid to Christian schools, orphanages, hospitals and the literature of propaganda.

Younger Men Heard

This was illustrated in the dramatic hour, one of the most dramatic hours through which the convention ever lived, when E. M. Poteat, jr., of Raleigh, N. C., presented the recommendation of his special committee to establish a bureau of social research. Within 30 minutes he outlined the historic struggle for freedom in religion, which Dr. Truett had called "the crown jewel of humanity," and sketched concrete instances of social injustices in the south, not omitting the case of the sharecroppers in Arkansas hard by, and drew from a vast majority of the audience prolonged and thunderous applause. The proposal, under the constitution, will have to be continued another year before it can be enacted into actuality according to its provisions.

There were some of the older men who pronounced dissent because of their impression that it meant to minimize individual regeneration and to plunge the convention into political action violative of the principle of separation of church and state. Younger men construed the proposal to mean only scientific, unbiased investigation on the basis of which the Baptists in free cooperative action could voice their appeal for a Christian social order in which redeemed individuals can themselves live and which they would seek to share with all men. As one young minister put it, "We agree with President Dodd in admiring Kagawa as being probably the greatest Christian personality in the world because he not only believes in personal regeneration but in establishing a Christian social order in Japan through immediate concerted application of Christian principles between groups and in all relations. Yet we would halve the gospel of Christ in our own country by stopping with the individual." The discussion introduced the pioneering spirit of social action into a great conservative body of earnest religionists who have hitherto trusted in the dynamics of the inner life with distrust of all else.

Against Child Labor Amendment

Chairman A. J. Barton of the social service commission covered in the usual way the usual topics of the liquor traffic, lynching, motion pictures, war and the world court, which was amended to plead for economic fairness. His warmest topic was freedom of religion, in which he specifically deplored the tendency toward the creation of a totalitarian state in America through the proposals of the federal housing administration loans on churches and the proposed federal child labor law which would "limit, regulate and prohibit the labor of all persons under 18 years of age," the latter of which, he said, would give the government virtual arbitrary control over child life of the nation and would deprive children of that discipline of work which has been constructive in the characters of their parents. Dr. Poteat had previously commended Dr. Barton for his valuable services rendered without adequate expense funds, and in turn Dr. Barton expressed his conviction that the convention as a whole was in agreement with the young Carolinian's pronouncements, so that the convention's forward marching mood is but carrying on.

The personnel changes of major interest were the election of President John R. Sampey of the Southern Baptist theological seminary, Louisville, as president in place of M. E. Dodd, who declined a third term; and the installation of T. L. Holcomb as executive secretary of the Sunday school board in place of I. J. Van Ness, resigned. Memorial services paid tribute to A. T. Robertson, eminent Greek grammarian, author and professor in the Louisville seminary, and to J. T. McGlothlin, business manager of the Sunday school board. Remarkably few changes were made in the personnel of the various boards.

Enthusiastically the convention voted to meet in St. Louis next year, just prior to the meeting of the Northern Baptist convention, with the suggestion that a joint meeting of the two bodies be held on the day intervening. Perhaps as a gesture of conciliation to New Orleans, which sought the next meeting, as well as recognition of the popular pastor of the First church there, John A. Huff, will preach the annual sermon.

Laymen to Tithe

Laymen held auxiliary meetings two days before the convention under the leadership of J. T. Henderson, Knoxville, Tenn. Among other promotion measures they committed themselves to a trial of tithing over a period of three months, after a plan which has come to be known as the Belmont plan, so called after a plan which has worked successfully in the Belmont Presbyterian church, Roanoke, Va. Several states, notably Texas, have started organizing the churches with a view to enlisting all their laymen in what it is believed will be an efficient method of financial support. The convention put the seal of its approval on the movement.

The Women's Missionary union will meet again next year as this simultaneously with the laymen two days preceding the convention, though it appears almost certain that they will subsequently hold their meeting annually at a time quite distinct from the brethren's.

JOSEPH MARTIN DAWSON.

Drake U. Will Confer Degree on Herbert Hoover

On June 3 former President Herbert Hoover will deliver the commencement address at Drake university, in Des Moines, Ia., and he will be awarded the honorary degree of LL.D. by the university. Mr. Hoover has received 27 honorary degrees, but this will be only the second time an institution in his native state has so honored him.

Germany Spurns Foreign Opinion

Although Encircled, Reich Goes Ahead With Own Plans—Church Issue Still Unsettled

(Correspondence from Germany)

BERLIN, May 8.—In few civilized states today do the people participate less in their own politics than in Germany, yet in few are there more vital issues being decided. It is sometimes startling for the observer to sit back a moment and contemplate what dramatic changes have been wrought by the national socialists even during the previous month or so. Fundamental to all these is one obvious fact which foreigners would do well to remember. There was a time when "the influence of foreign opinion" was expected to act as a force influencing to one particular course of possible action or as a restraining factor. Today, the situation has been almost entirely reversed.

* * *

Coming Conference at Rome Held Important

It is realized here, however, that if the other states of Europe desire to "keep Germany in its place," then sanctions of some sort, military or economic, must be employed. This danger is minimized in German opinion by the absence of a united body of opinion behind such possible action. The Franco-Russian pact has emphasized the dangers of possible isolation to the third reich. It is felt that the "ring round Germany" may be closed—but only after some time! And time is an element which not only Germany, but the other powers, especially soviet Russia, desire, so that hope of some favorable change in the interval is still entertained. The conferences at Stresa and the recent League of Nations council meeting in Geneva did not bring any improvement in this country's foreign political situation. Now, the coming Rome conference is being eagerly awaited because one of the most complicated of European problems and one in which both Germany and Italy are both vitally interested will come up for discussion. Germany continues to consider Austria as a state in which it has a special say because of racial, cultural and economic links, while Italy sees in any increase of reich influence in Vienna the first step to a development likely to end with the reichswehr on the other side of the Brenner pass. The coming Rome meeting will, therefore, do more than attempt again to solve the problems of the Danube basin. It will decide the future relations between this country and Italy.

* * *

Germany's New Press Laws

National socialism has always declared that it regards the press less as a profit-making concern than as an instrument of popular enlightenment, especially for educating the masses in party ideals. Add to this the fact that the nazi press has been losing heavily as a business undertaking, and you have the reasons for the new press measures recently announced by Herr Max Amann, president of the press section of the reich chamber of culture. Henceforth

it will be impossible for newspapers to be owned by limited liability companies or groups of individuals. They must stand in the names of single persons, and these must be able to prove Aryan ancestry back to 1800, both for themselves and their wives. No sectional interests, such as religious bodies, are to be permitted to publish daily newspapers. This is particularly a blow at the Roman Catholics, who still have the "Germania" and one or two other dailies.

The final decision in all matters under these new measures rests with Herr Amann, but it is now considered probable that there will not be any undue haste in making changes. For it is no secret that many influential persons here are opposed to it, particularly on economic grounds. The closing of so many of the non-nazi-owned publishing concerns would considerably increase unemployment at a time when all efforts are being exerted to keep the figures down. There has been some wild talk of prominent journals like the Frankfurter Zeitung being closed under these new measures; but this has been strongly denied. Action will more likely be taken against small provincial newspaper concerns, it being hoped that in this way the national socialist dailies can increase their circulation.

* * *

New Citizenship Laws Planned

Germany also plans to introduce legislation which will divide the nation into separate categories, viz., citizens (Staatsbürger) and subjects (Untertanen). The "citizens" will be those who, while expected to perform certain duties, will also enjoy peculiar privileges, while the "subjects" will only be bound by the duties imposed by the state. The new legislation will be in keeping with national socialist ideals, which means that citizenship will be granted only to Germans of Aryan origin, thus excluding all Jews even though they may have been resident here for generations. Citizens alone will be entitled to take public office, to vote in elections, to belong to party or state organizations, or to serve in the army. No Jews will therefore be conscripted for the new reichswehr, which will be created on the basis of the decree of March 17. The granting of new citizenship rights under the third reich is to be made the occasion for special ceremonial, and the oath then taken is to indicate a living tie between Leader, nation and individual. Hitler in his "Mein Kampf" especially stresses the significance of this innovation, and according to a recent interview given by Dr. Wilhelm Frick, minister of the interior, it is clear that the lines laid down in the autobiography will be closely followed. Women, according to Hitler, will remain subjects, marriage first elevating them to the status of citizens, though he does add that, in the case of professional women, exception may be made. For the German man, this new citizenship will be bestowed after he has performed his military service, and he is expected to realize that this is the highest honor which can come his way, and to remember that for him to be a citizen of the reich, even though only a road-sweeper, is a higher honor than being king of a foreign state!

* * *

State and Church

Relations between the reich and the churches continue in the unsettled state which has existed for months past. The negotiations with the Vatican regarding the interpretation of certain sections of the concordat drawn up in 1933 are still awaiting completion. Meanwhile, Roman Catholic weekly magazines are confiscated for publishing articles considered detrimental to the third reich, and a number of priests have been fined or imprisoned for utterances declared contrary to national socialist principles or tending to stir up unrest. As regards the Protestant church, the situation swings from one extreme to the other. One day and in one part of the country, oppositional pastors may be arrested for reading from their pulpits proclamations which have been banned by the police, while soon after it will appear that advances toward reaching an understanding between state and opposition are being made by certain of the governmental departments concerned. Reichbishop Ludwig Müller and the German Christians, whatever support they may still have in official circles, seem to be making little headway among the general members of the Lutheran and Calvinistic denominations.

Following on their recent successful meetings in Berlin and other parts of Germany, the German Faith movement, led by Prof. Wilhelm Hauer and Count Ernst Reventlow, are increasing their hold upon certain sections of the community. It would be exaggeration to imply that they have anything like the support which the churches still enjoy; but at the same time it cannot be gainsaid that they are finding strong support among many who have for long been church members "only in name," and especially in youth circles. Their inclusion of Teutonic racialism into their presentation of religion, their demand for religious equality and the chaotic state of the Protestant churches, have contributed as much toward their recent success as the backing which they receive from many prominent party leaders.

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Religion Renounces War

By WALTER W. VAN KIRK, *Executive Secretary of the Federal Council of Churches*

● What is the most significant battle-front today in the war against war? Not the disarmament conferences, certainly. Not the opposition of professed "radicals," perhaps. Is it possible that under the cover of public indifference the Christian churches of America, now in one sector and now in another, have entered upon a campaign which is beginning to assume the proportions of a major offensive? The complete picture, as drawn by Dr. Van Kirk, is an astounding one: being no less than that of a worldwide Christian opinion rapidly mobilized for a veritable crusade which cuts across all lines of denomination, social class and political persuasion.

● "Whether one be pacifist or militarist or just plain American citizen, this massing and presentation of facts in masterly fashion in regard to the attitude of the Protestant churches in regard to war is full of interest and full of challenge. A well documented assembly of facts and opinions that is truly encyclopedic in character, but almost dramatic in form."—*Boston Evening Transcript.*

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England Honors Beloved King

Jubilee Displays Affection for Monarch as an Individual; Not Merely a Symbol—Arms Inquiry

(Correspondence from England)

LONDON, May 7.—Of the jubilee there is little need for me to write. All the world has heard of it; who is there that does not know how splendid and becoming were the celebrations of May 6? The king was deeply moved when he spoke to his "very dear people" in the evening of the day. With a true instinct he did not forget the dark shadows which still rest upon our country. In his own frank words he dedicated himself anew to the services of his people. The service in St. Paul's was beautifully simple; two hymns were familiar as household words, the Old Hundredth and "O God of Jacob." The third, "I vow to thee, my country," by Sir Cecil Spring-Rice to Holst's music, was not so well-known, but deserves to be; the archbishop said what others without his eloquence would like to have said. Dr. Sidney M. Berry, the secretary of the Congregational Union, read the lessons with clearness and feeling.

There were never such crowds as those that filled London yesterday. All over the country in every village and hamlet there were celebrations; those of us who remember the queen's diamond jubilee in 1897 are compelled to admit that we never saw such a day as May 6.

* * *

The King Becomes More Than a Symbol

Only one or two observations may be added. There is an almost universal agreement that the king provides the symbol and bond of the nations which make us our commonwealth. They are now independent in a way unrecognized in 1910. The statute of Westminster has made that explicit. The office of the king has become in a new sense a bond, which is a necessity if the commonwealth is to remain. But these jubilee celebrations have shown conclusively that he is more to our people than a symbol; he is respected and even loved by them as a man who has been among us as one who has served us and not lived for himself.

The diamond jubilee of Queen Victoria came at the beginning of a new imperialism. Happily there are no signs that the jubilee of this year will usher in such an age. On the contrary it finds our people thankful and joyful, but not boastful or blind to the perils of the hour.

* * *

Rudyard Kipling Once More

Mr. Rudyard Kipling wrote his Recessional after the diamond jubilee of 1897.

"Far-called our navies melt away,
On dune and headland sinks the fire."

So he sang in 1897; last night after nearly 40 years he spoke again and his words were reproduced for all men on the radio. They were grave words, but in my judgment misleading and dangerous. His main point was to condemn the policy of our statesmen since 1919 in reducing armaments while the rest of the world was arming afresh. He analyzed the policy which was followed after the war and attributed it to those who had been opposed to the war and had survived, while nearly a million perished. They had brought us near to ruin and we might be as the nations of old which sacrificed their children to Moloch thinking to please God. There were two nations in Europe to be borne in mind, one pagan, the other godless. Germany had not changed, he said; it believed still in war. The inference was that we might still save ourselves from sudden destruction if we reversed our policy, as we were beginning to do, and ceased to tread the path lined with good resolutions. If the speech had simply been delivered to those who honored St. George by dining in the Connaught rooms that evening it would not have greatly mattered, but it must have been heard by millions in these islands and overseas!

* * *

The Armament Commission Hears Lord Cecil

On May 1 the commission on the private manufacture and trading in arms held its first meeting in the Middlesex Guildhall. The chairman explained that it would not be practicable for the commission to investigate allegations made against firms and individuals carrying on business abroad; to such allegations the commission must give importance according to their own judgment. Then Lord Cecil in the name of the League of Nations made a statement. He quoted the peace ballot as evidence of public opinion; out of 6,940,000 papers returned up to date 6,500,000 had voted for the prohibition of the private manufacture of arms by international agreement. Private manufacture of arms led to the invention of new types of weapons and therefore to new competitions. He put forward the proposal of definite abolition. If Britain went out for this, he believed the Germans would accept it and all the small powers.

* * *

To Pay For Missions

For the most part the great missionary societies show an encouraging increase in their incomes for the past year. The London missionary society has a home income more than £6,000 in advance, and the Baptists £5,000. The Church missionary society which keeps its total cash receipts together has an increase of £51,654. The S.P.G. has also a much improved revenue. On the other hand the Methodist society shows a deficiency of £58,000. For years past the Methodists have been envied by other societies for their financial stability. The present deficiency will be only for a time, its friends believe.

* * *

And So Forth

I wish there were time to tell the story of Professor Okey who died last week. Once a basketmaker, and always a craftsman, he became in later life professor of Italian at Cambridge.

Personal: I am glad to report that after three weeks, mostly spent on my back, I am able now to move about with one arm in a sling. There are no serious damages to report. I am most grateful to my friend and colleague, Hubert Peet, for his help.

EDWARD SHILLITO.

'Tribes Go Up' To the Capital

Religious, Peace and Political Bodies Converge on Washington—Honor Fifty-Year Pastorate

(Correspondence from Washington)

WASHINGTON, D. C., May 18.—This city has witnessed not a few conferences of religious, political and social significance within the past few weeks. The annual meeting of the department of evangelism of the Federal council of churches brought together not a large, but an intensely interested and earnest group who for two days considered the obligations confronting the churches. Outstanding were the addresses by Bishop Hughes, President A. W. Beaven and the retiring chairman of the department, Dr. William Hiram Foulkes. The genial personality of Dr. Charles L. Goodell was greatly missed, but his spirit was present nevertheless. Dr. Jesse M. Bader, his successor, is maintaining in a splendid manner the Goodell standards.

* * *

Capital Impressed by Tribute To Miss Addams

Mention has already been made in a previous issue of The Christian Century of the 20th anniversary meeting of the Women's International league for peace and freedom which turned out to be a Jane Addams demonstration. Diplomatic notables from leading countries lent their presence and the occasion made far more of an impression upon this blasé capital than many a gathering of far larger proportions. Miss Addams may not be accorded the honor she deserves in her home city, but here in Washington her presence becomes a significant event. She is loved for her gracious personality as well as for the visible results of her long and useful life.

* * *

President's Patience Wearing Thin

Over at the Washington auditorium, where everything from grand opera to prize fights has been staged, 4,000 embattled farmers gathered. Who brought them here or for just what purpose has been a matter of public discussion, but they came. At any rate their gathering furnished the occasion for a lively defense of new deal policies and more particularly the AAA. As the country knows, the President himself addressed the farmers and his speech, if it revealed nothing else, indicated that the criticisms of the administration with which the air is surcharged are proving to be lively skin irritants. The chief executive, it is plain to be seen, has had his usually serene exterior considerably ruffled of late, what with the United States chamber of commerce and other groups planting their hobnailed shoes squarely on his policies. Which leads us to observe that criticism is not easy for anyone to hear and that finally it wears away even the most genial of presidential smiles.

* * *

Veterans' Lobby Awes Congress

As this letter is being written, the veterans' bonus bill is at the White House

awaiting executive action. What the President will do with it the country already knows, but what the senate will do with what the President does is still a matter of speculation. For well oiled, smooth working, high powered action, nothing in the history of legislative assemblies approaches the veterans' lobby for effectiveness. Congressmen have literally been bullied to the point where they were willing to vote for the measure. Third degree methods so commonly reported to have been employed in police circles find their practical counterpart in this undemocratic lobby system by which minorities are able through strong-arm methods to force their will upon congress. How long is the country going to endure it?

* * *

Welcome for Admiral Byrd

Admiral Byrd's spectacular arrival at Washington and his personal greeting by President Roosevelt set the town agog at least for the moment. A vast audience in Constitution hall welcomed the intrepid explorer a bare three hours after he landed.

* * *

Religious Recovery Committee Meets

The much heralded meeting of the "Committee on Religion and Welfare Recovery" brought a small group of Catholics, Protestants and Jews together for a one-day session at the Willard hotel. President Roosevelt's message and Secretary Roper's address were features of a program good enough to have deserved a wider hearing.

* * *

Dr. Chesteen Smith Resigns Pulpit

Dr. Chesteen Smith, pastor of the Metropolitan Methodist Episcopal church, resigns his pastorate owing to ill health. He hopes to remain a resident of Washington and his many friends coincide with him in this hope.

* * *

Honor Half-Century in One Pulpit

Born in slavery, graduating after severe struggles at Lincoln university and entering the Baptist ministry, where, after more than 50 years he is still active, is the unusual record of Rev. Walter H. Brooks, pastor of the Nineteenth Street Baptist church. What is more remarkable is that this half-century of preaching has all been done in this one church. At a luncheon given in his honor recently by Dr. Henry Goddard Leach, editor of Forum, at the Hotel Ambassador in New York city, the distinguished service of this quiet, saintly man was emphasized. Dr. Brooks, now 83 years of age, is greatly beloved by his church. He is still remarkably active and alert, a blessing to Washington.

W. S. ABERNETHY.

Conference of Social Work Meets Next Month

The Church conference of social work, to meet in Montreal June 9-14, will be addressed by such leaders as Charles R. Zahniser of Boston university, D. N. McLachlan of the social service council of Canada, Worth M. Tippy of the Federal council of churches, Arthur L. Swift of Union seminary, Everett R. Clinchy of New York and C. E. Silcox of Toronto.

Mellon Church Is Nation's Largest

Four Million Dollar Edifice Dedicated in Pittsburgh on Mother's Day—Mellon Family to Support

(Correspondence from Pittsburgh)

PITTSBURGH, May 13.—The new East Liberty Presbyterian church, the fifth to stand on the same site, was dedicated here yesterday. The dedicatory services were conducted by the pastor, Dr. Stuart Nye Hutchison, and his associate, Dr. William Frank Reber. At 4:30 in the afternoon Dr. William Chalmers Covert, moderator of the Presbyterian general assembly, preached a special dedicatory sermon. The new edifice is said to be the most complete church plant in America, the only other which could possibly surpass it in this respect being the Riverside church in New York.

One complete block in the heart of the East Liberty section of Pittsburgh is occupied by the church plant, which consists of the main sanctuary seating 1,700, a smaller chapel seating 320, a five-story Sunday school building of 40 rooms with accommodations for 1,500, a central paved and planted court for summer evening services, a wayfarers' chapel for meditation and prayer, a social hall where 700 may be seated or 450 served at dinner. Although the gymnasium feature is not stressed, there are four bowling alleys.

* * *

Triumph of Cram Architecture

The tower of the new church rises 300 feet above the pavement. The arches in the auditorium reach a height of 74 feet. The stained glass windows are of rare beauty, and the stone-carving will doubtless draw art connoisseurs from all over the world. The organ contains 6,994 pipes. Mr. Ralph Adams Cram, of Boston, was the principal architect, and is reported to have had, in the building of this church, fulfilment of a lifelong wish to have perfect freedom of expression without regard to cost.

The new church is reported to have cost approximately $4,000,000. This was given by Mr. Richard Beatty Mellon, who died late in 1933, and his wife, in memory of the mothers of the donors. In honor of the nature of this memorial, also, the dedication was held on Mother's day. The Mellon family has agreed to contribute half of the annual maintenance cost of $120,000.

* * *

Dedicatory Services Continuing

The first church built on this same plot was erected in 1819, the second in 1848, the third in 1864 and the fourth in 1888. The present membership is 2,200. The pastor, Dr. Hutchison, came to Pittsburgh in 1921 from Norfolk, Va., and is a friendly, aggressive, capable preacher of a gospel of inspiration, power and comfort. Dedicatory services are continuing through the week. Dr. Harold McAfee Robinson and Dr. Hugh Thompson Kerr are speaking on Tuesday night at the formal opening of the church house. Dr. William Hiram Foulkes, of Newark, N. J., is addressing a men's dinner on Wednesday. Next Sunday Dr. Robert E. Speer will preach in the morning, and in the afternoon Dr. William E. Zeuch, of the First Congregational church of Boston, will dedicate the organ.

JOHN RAY EWERS.

"I am thrilled with the 20th Century Quarterly"

The 20th Century Quarterly

Rev. W. REMFRY HUNT, Santa Monica, Cal., minister, knew little of the 20th Century Quarterly until last summer. He decided to try it out during the Autumn quarter, with his class of young men. Now he writes that he is surprised to know that there is in existence such a vigorous, interesting publication for adult and young people's Bible classes.

"My class of 75 men," he writes, "are now using this quarterly, and will reorder. The lessons, as here presented, are vivid, impelling, compelling. They bring out the divine and human elements in the gospel story. I have never seen a quarterly to equal it. The editorial optic that has been responsible for this treatment of the International lessons *knows the range.* The 20th Century Quarterly should be in use in many thousands of Sunday schools of every communion. I am thrilled with The 20th Century Quarterly."

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THE 20TH CENTURY QUARTERLY

440 South Dearborn Street Chicago, Illinois

Christmas Truce Chaplain Dies

Aberdeen Pastor Brought Peace to Battlelines in 1914—Glasgow is to Have Fewer Public Houses

(Correspondence from Scotland)

WHITLEY BAY, May 5.—Aberdeen lost one of her most distinguished citizens last month in the death of Dr. J. Esslemont Adams, of the West Church of St. Andrew (formerly the West United Free church), of which he had been minister since 1901. He succeeded a line of eminent ministers and carried on a great tradition in both the preaching and pastoral sides of his ministry. But that which entitles him to fame and honor far beyond his native Scotland was connected with an incident of the world war, "the Armistice of Christmas 1914."

On the first Christmas morning of the war, Dr. Adams, who was a chaplain with the Gordon Highlanders and the Scots Guards, went to the trenches to wish the troops a merry Christmas. He found the noises of war hushed. Germans were to be seen standing in the open and unarmed on top of their trenches. British soldiers also were leaping out of their dugouts to walk in no man's land. Without any prearrangement, the troops themselves had called a Christmas morning truce!

Dr. Adams went to the enemy lines, where he held up his hand and asked to see the German commanding officer. Several German officers replied, "Yes, come over the ditch." After Dr. Adams had met the commanding officer, it was arranged to bury the dead lying in no man's land and then to conduct a joint religious service. The Scots and Germans having dug the graves and buried their dead, Dr. Adams, with the aid of an interpreter and a German divinity student, conducted a short religious service in no man's land with the Germans standing facing the Scottish troops! The service over, the German commanding officer offered Dr. Adams a cigar, and he in return gave the German a copy of "The Soldier's Prayer," which he took from the lining of his hat. Accepting the gift, the German officer said he would give it to his youngest child as a keepsake. The truce lasted until Jan. 3.

After this incident, Dr. Adams was told he would get either a court-martial or a decoration! He got the Military Cross, which was personally presented to him by the king, as was also his D.S.O. which he won later. (One wonders incidentally what the German commanding officer got?) From 1916 onwards he served as one of the chief assistants to the principal chaplain to the troops. His passing will be a loss, not only to the church life of Aberdeen, but to all causes conducive to civic welfare and to education in the granite city.

* * *

Glasgow Reduces Number Of Public Houses

Gradually the number of liquor licenses in Glasgow is being reduced. Prior to the sitting of the licensing court this month, we had 1,436 licenses in this city of 1,088,417 inhabitants. There always have been too many "pubs" in the poorer downtown wards, but the evil has been accentuated there in recent years through the flitting of so many families to the new housing areas in the suburbs and the consequent relative depopulation of the "slummy" areas. An effort is being made to keep the saloon out of most of the new areas, and even the liquor trade itself does not find it economically advantageous to have such heavy competition in the heart of the city. Accordingly, 8 publicans did not lodge applications for the renewal of their certificates, while the court refused the renewal of 23 licenses—a record number. We are thus down to 1,405 licenses, the lowest number in a long time.

* * *

Police Call Firearms No Protection

One reason for the comparative safety of people on this island from gunmen is because there are so few persons who own firearms, and because firearms are so difficult to obtain for other than sporting uses. But the police evidently feel matters ought to be made safer still. It being illegal to possess firearms at all without a permit, the chief constable of Glasgow has posted notices throughout the city asking the public to surrender any unregistered firearms to the police, and promising immunity from prosecution to all people who comply before the end of the month. "Their possession is more often a source of danger than of protection," the notice reads, "and they sometimes get into wrong hands with unfortunate results. Everyone, therefore, who possesses a firearm, including a weapon held as a war trophy but excluding a firearm held for sporting or target practice, should consider the question of surrendering it, with any ammunition, to the police."

* * *

Americans Among Recipients of Scottish University Honors

This year's wearers of new Scottish hoods will include: LL.D. (Edinburgh), President Nicholas Murray Butler of Columbia university and Prof. A. N. Richards of the University of Pennsylvania; (Glasgow) Prof. E. K. Rand of Harvard; (St. Andrews) Mrs. Andrew Carnegie and J. B. Priestley, the author; D.D. (Glasgow) Rev. Adam W. Burnet (who delivered the Warrack lectures on preaching this year, and who goes to Northfield with Dr. James Black of Edinburgh in July), Rev. George Carstairs, formerly missionary in Rajputana and now editor of Life and Work, the Church of Scotland monthly magazine, Rev. B. S. Easton, professor of New Testament criticism in General theological seminary, New York, and Rev. John MacBeath, president of the Baptist Union of Scotland; (St. Andrews) Prof. R. K. Bultmann of the University of Marburg, and Prof. J. A. Findlay of Didsbury Methodist college, Manchester, who writes regularly in the British Weekly.

MARCUS A. SPENCER.

Plans for the American Institute Of Sacred Literature

While Dr. William R. Harper, the first president of the University of Chicago, was still connected with the Morgan Park seminary as teacher of Hebrew, he organized a correspondence system of instruction in the Hebrew language, which was called the American Institute of Hebrew, and which awakened wide interest in biblical studies, and extended its influence in a series of summer schools of Hebrew in various localities. Later when he joined the faculty of Yale university the work was expanded into the American Institute of Sacred Literature, and numerous courses were projected both in Hebrew and the English Bible. Later still when the University of Chicago was founded, and Dr. Harper became its president, the institute was removed from New Haven to Chicago, where it has carried on the work of correspondence study, and reading courses for ministers and Sunday school teachers, reaching a clientage of many thousands of students in all parts of the world. During all this period the secretarial activities of the institute have been conducted by Miss Georgia L. Chamberlin, with the counsel and assistance of biblical experts in the University of Chicago and other universities and seminaries. Announcement has just been made of the retirement of Miss Chamberlin after more than forty years of service in this important field. The direction of the work of the institute will be carried on by Prof. Archibald G. Baker of the divinity school of the university. During most of this time Miss Chamberlin has also been active in the direction of the biblical department of the Chautauqua institution, at Lake Chautauqua, N. Y.

Wilson Foundation Award to President Masaryk

The Woodrow Wilson foundation has awarded its gold medal to President Masaryk of Czechoslovakia in recognition of "his unceasing struggle for the rights of individual human beings against tyrants who would usurp them, of classes against social injustice and exploitation, and of nationalities against the domination of alien rulers." The foundation also made a gift of $4,000 to the "University in Exile."

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Behind the Green Lights

(N. Foster, Judith Allen) (Mascot) Inane, unconvincing stuff. Detective-hero works hard to bring known murderer to trial, but lawyer-fiance, supposed dupe of shyster, wins acquittal by ludicrous methods. When criminal almost kills her father she repents in time.

For A: Stupid. For Y: Worthless. For C: No.

Devil is a Woman, The

(Marlene Dietrich) (Para) Supposedly "artistic" production of tawdry tale against hectic background of carnival Spain, about contemptible but supposedly irresistible heroine who makes incredible asses of strong men, including the hero. Artificial, false, pictorially cluttered.

For A: Depends on taste. For Y: By no means. For C: No.

Goin' to Town

(Mae West) (Para) Back to old type Mae West film, with heroine as brazen vulgarian, mumbling risque wisecracks, rolling in wealth, using her one method to climb from rough western town to high society and marriage to English earl. Fast, clever, hilarious bad taste.

For A: Depends on taste. For Y: Unwholesome. For C: No.

Let 'Em Have It

(R. Arlen, Bruce Cabot) (U.A.) Another exciting, fast-moving story of three fine young "G men" and ruthless criminal gang. Chiefly interesting for skilful methods of detection by government experts. Restrained treatment, minimum killings, credible action.

For A: Good of kind. For Y: Probably good. For C: No.

Mark of the Vampire

(Lionel Barrymore) (MGM) Another horror tale about supposed depredations of group of vampires, aiming solely to shock, chill, terrify throughout, with "surprise" ending. Stupid as drama, needlessly gruesome, pointlessly prolonged till even the horror becomes dull.

For A: Gruesome. For Y: Certainly not. For C: By no means.

McFadden's Flats

(Walter Kelly, Andy Clyde) (Para) An enjoyable, slow-moving farce-comedy of lower New York with Irish bricklayer and Scotch barber chief characters. Much homely humor, real human interest and pathos, and good dialogue make antique theme thoroughly amusing caricature.

For A: Amusing. For Y: Amusing. For C: Funny.

Strangers All

(May Robson, Preston Foster) (RKO) Harmless but crude domestic comedy. The fine old actress does her usual best, but cannot save such a mixture of exaggerated character, false motivation, and painful overacting. Largely unintelligent and unconvincing throughout.

For A: Absurd. For Y: Poor. For C: No.

Werewolf of London

(Henry Hull, Warner Oland) (Univ) Mere scare-shudder-horror stuff built on ancient superstition, with two werewolves, lest one be not enough. Their struggle for flower that is sole antidote to their madness brings grim tragedy to them, and relief to the audience.

For A: Hardly. For Y: No. For C: Certainly not.

Best Recent Films for Family:

David Copperfield	Unfinished Symphony
The Little Colonel	Dog of Flanders
Life Begins at Forty	Dinky

Films of Special Interest for Adults:

Naughty Marietta	Richelieu
The Scarlet Pimpernel	Black Fury
One New York Night	Les Miserables

BOOKS RECEIVED

Creative Christianity, by Shailer Mathews. Cokesbury, $1.50.

The Pastor at Work in Christian Education, by Henry G. Weston Smith. Judson Press, $1.00.

The Foreign Missionary Enterprise and Its Sincere Critics, by Cleland B. McAfee. Revell, $1.50.

The Fact of the Christian Church, by P. Carnegie Simpson. Revell, $1.75.

Christian Realities, by Robert E. Speer. Revell, $2.50.

The Way of Faith, by Joseph R. Sizoo. Harpers, $1.00.

Can Christians Preserve Peace? by Percy Frank Asher. Chapman & Grimes, Boston, $1.00.

Cooperation, a Survey of the History, Principles and Organization of the Cooperative Movement, by F. Hall and W. P. Watkins. Cooperative Union, Ltd., Manchester 4, England, 7/6.

God's Soldier: General William Booth, by St. John Ervine. 2 vols. Macmillan, $7.50.

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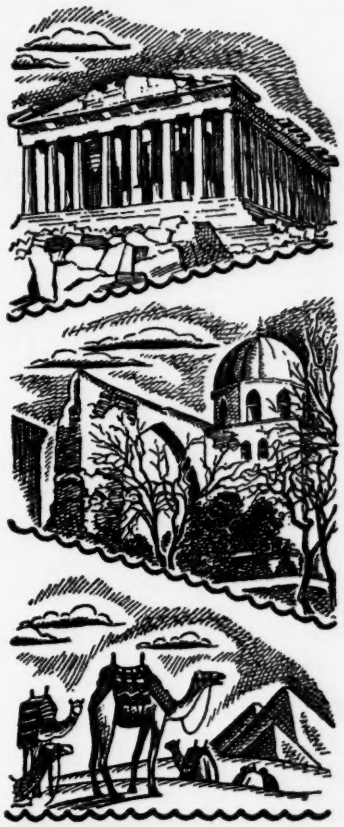

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By PAUL HUTCHINSON

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Walter W. Van Kirk.

● "The Arms Inquiry in the current issue is a perfectly magnificent achievement. How immeasurably indebted we are for this colossal piece of work! I salute The Christian Century for its inestimable service in publishing the summary, and thus making it available for the widest possible public use."

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● "You have performed a remarkable service in making available your study of the Arms Inquiry. I hope that the summary will have a nation-wide circulation. You have painted the picture realistically and yet without emotion in a way which can hardly fail to arouse all thinking people to the need of stopping once and for all private profit in munitions if we are to make any progress at all towards international amity."

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